

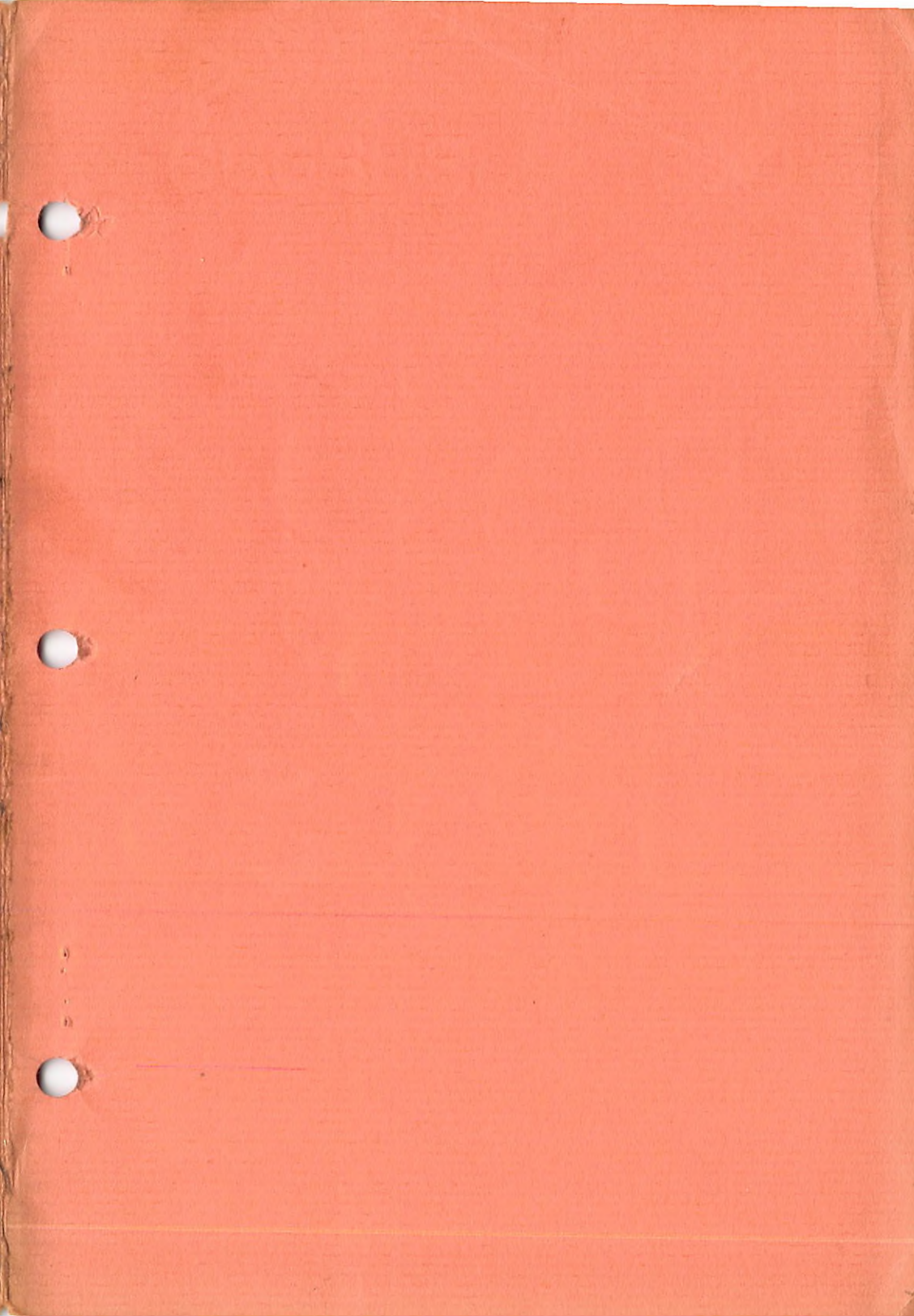


EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO.

1 - 2

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
of
THE COPTIC FELLOWSHIP OF AMERICA



Part One - Rudimenta

LESSONS I and II

"HISTORY"

PERSONAL

INSPIRATION

Since ancient times the climate of Egypt has been peculiarly suited to the preservation of monuments. Stone disintegrates slowly in that dry desert air, and the Egyptians long ago perceived that the records of their civilization and philosophies could be indelibly written for posterity in the form of rocks. Rocks endure when all else passes. Hence, they erected countless temples and other edifices, through which they expressed their ideas, their wisdom, and their aspirations. Every stone of every building has a special significance for those who can perceive it. The whole story is plainly there if one but has the key. The buildings are covered with hieroglyphics, and all of those carvings have a definite meaning. Only recently have archeologists begun to read these inscriptions and solve the underlying mysteries.

OBELISK . . The obelisk was erected in honor of a great king, a great queen, or a high priest, and each monument conveys the character and philosophy of the person for whom it was built. While in these days we preserve the contributions of great minds by means of books, in those days a genius was made immortal in stone.

PYRAMID OF GIZET . . Unlike the obelisks and temples, however, the great pyramid of Gizet has no carving whatsoever upon it. Yet it has perhaps been rightly called the Great Bible in stone, for it antedates the monuments bearing hieroglyphics and in itself embodies a significance greater than any contained in the carvings. The mathematical perfection of this marvelous structure indicates that it was conceived and built by people who had reached a high peak of development. They understood the relationship between mathematics and music, and their ears were attuned to those celestial harmonies which we term "the music of the spheres."

These people were the Atlanteans, who gradually migrated into Egypt and other parts of the world as their continent sank. Former inhabitants of Atlantis, or their descendants, also doubtless erected the pyramids that have been exhumed in Mexico.

However, the pyramid of Gizet in Egypt is the most amazing and perfect structure of its kind. It expresses man's concept of the creative harmony that moves and controls the universe; it is testimony to man's knowledge of his relationship with God.

The blue prints giving the layout of Gizeh are still, at the present day, preserved within the pyramid itself and show the detailed and masterly manner in which the Atlanteans planned the edifice. The perfection with which they conceived and executed this monument indicates that they had reached a superlative stage of development, a stage of development, in fact, toward which our present civilization is still striving.

FALLACY OF PRESENT CIVILIZATION . Indeed it may be that unless we make use of the infinite wisdom that is within our grasp, our civilization will perish because of the falsity of the concept on which it is based, and the goal toward which we are fumbling never be realized. This is commonly and accurately referred to as the Machine Age. Everywhere we see the highest emphasis placed on the material while the spiritual is either neglected or denied. H. G. Wells aptly compares man to a monkey in a runaway motor car. In other words, we have become slaves to the mechanical devices of our own creation, maintaining the illusion that they serve us whereas we serve them.

Alexis Carrel in his book entitled, "Man, the Unknown," declares that we have built up our civilization without a proper knowledge of man. "Thus, the enormous advance gained by the sciences of inanimate matter over those of living things is one of the greatest catastrophes ever suffered by humanity. The environment born of our intelligence and our inventions are adjusted neither to our stature nor to our shape. We are unhappy. We degenerate morally and

mentally. The groups and the nations in which industrial civilization has attained its highest development are precisely those which are becoming weaker, and whose return to barbarism is the most rapid. But they do not realize it. They are without protection against the hostile surroundings that science has built about them. In truth, our civilization, like those preceding it, has created certain conditions of existence which, for reasons still obscure, render life itself impossible." (Note: Carrel is of course referring to the civilization dealt with in written history, not to the civilization created by the ancient Egyptians and Atlanteans).

The knowledge and wisdom which would have prevented the errors into which humanity has fallen, have been contained for centuries in Egypt, where some of the Atlanteans lived up to the time when they took voluntary leave of their physical bodies. But, in the main, mankind has not been ready for the more profound truths that have been treasured there by a few advanced individuals. While Egypt's influence on the world has been widespread, the most priceless things she has to offer have not been found because they have not been sought.

Even in the realm of science Egyptian Masters have long possessed knowledge that has only recently been acquired by the rest of the world. For instance, in an ancient Egyptian temple there have been for countless years seven stone statues, or gods, each one representing a certain astrological planet. Stationed in an underground chamber beneath these gods, the Masters

were able to speak through them, much as if they had been radio loudspeakers. Thus their knowledge of sound waves and vibrations was utilized long before the widely heralded discovery of radio.

MAN'S QUEST . . . However, the time has passed when it was expedient to give out instructions and counsel from the mouths of statues, and the time has come to supplant fear with reason. Humanity must become emancipated, and employ its rationality in solving its problems and making its adjustments in the world.

The countless philosophies and religions that flourish on every hand are abundant testimony of man's eternal quest after truth. His efforts to see life whole and see it clearly are constant and never ceasing. But the very fact that human ideas and theories are so varied and so often in conflict, proves that a perfect and well balanced way of life has not yet been discovered and adopted in the Western world. Everywhere we find fragments of truth, but these fragments are too frequently invalidated and obscured by the dross of error and misunderstanding.

HUMAN NEED . . . Therefore, the world is crying out for a philosophy that will enable men to lead harmonious, full, and progressive lives; a philosophy that will eliminate useless friction and pain; a philosophy that will permit man to take his place intelligently in the universal scheme. The philosophy of life must be designed to cover the needs of man as a physical, a mental, and a spiritual being, for if any

one aspect is overemphasized at the expense of the others, an unsatisfactory existence essentially results.

MY APPEAL . . . Bearing this great human problem and this great human need in mind, I come to you in the spirit of brotherly love to offer a pattern of life that has been proven adequate and satisfactory when properly followed. My desire to benefit my fellow men has grown naturally out of the principles that I seek to teach, and my great hope is that these lessons may enable them to unlock for themselves the door of freedom.

I do not present myself to you as a Savior or a Messiah. I simply come to you as one who has embraced and practiced this pure philosophy, and found it to promote my development and happiness. My teaching naturally contains the religious element that man's spiritual nature demands, but it is based on creative principles and is without artificial limitations. Truth makes brothers of us all and, regardless of your creed or denomination, I am sure that you are seeking always for new light. Truth is absolute and supreme. Grasping it, we gradually become as one. It is only misconceptions and false interpretations of the truth that disturb and divide us. Once we have a clear understanding of the laws under which we live, we shall be able to move rhythmically toward the goal of perfection that beckons to us all.

My appeal is to you, as a self-reliant and rational being in whom burns a living spark of the Creator. I possess no magic

by means of which I can bring you suddenly to a realization of your essential divinity. I can only point out the steps to be taken. You yourself must take them.

HISTORY . . . As you know, I belong to the Christian Coptic Order. This order originated in the house in Cairo, Egypt, where Jesus the Christ had been taken by his parents to escape King Herod's vengeance, which would have overtaken Him had He remained in Bethlehem. The Holy Family remained in this sanctuary until after Herod's death, when it was safe for them to return to their own country. The sanctuary then became a shrine, and was used as a place of worship as early as 217 A. D. But the first Christian Coptic church was not built until 1117, the locations of course being Cairo. The first people in Egypt to become Christians were the Pharaohs, who embraced the faith in 217 A. D., at which time the name Coptic was adopted.

However, humanity had not been without the principles of Christ's teaching prior to that time. Six thousand years ago Hermes the Great, a Master Teacher, lived and taught in Egypt. Then came Buddha, Moses, and finally Jesus the Christ.

THE ESSENES . . . For many years Moses gave the doctrine of truth to the Israelites, and when the time approached for him to leave his physical body, he called together a chosen few to whom was entrusted the guardianship of the truth. To these he imparted certain secret knowledge that was to be preserved and passed on to other

specially selected ones. Thus arose a secret order known as the Essenes. Their duty was to preserve the teachings of Moses and watch and wait for the coming of Jesus the Christ, whose birth, Moses prophesied, would be heralded by a star.

Since the Essenes were a secret order, their records have naturally been kept secret. Such information as is available to the layman concerning their activities, is to be found in the writings of Philo and Josephus, two Jewish philosophers who wrote in Greek. Philo, the earlier of the two, was born in Alexandria about 20 B. C., and died about 60 A. D. He says with reference to this sect: "Palestine and Syria too, which are inhabited by no slight portion of the numerous population of the Jews, are not barren of virtue. There are some among them called Essaioi - - in number more than four thousand - from, as I think, an incorrect derivation from the Greek homonym "Hosioteros" (Holiness), because they are above all other worshippers of God."

Philo tells us further that: "Their order is not founded upon natural descent. Hence there are, properly speaking, no newly born ones among the Essaioi, no children, no youths, as the dispositions of these are unstable and liable to change from the imperfections incidental to their age; but they are full grown men who are already approaching old age; and are no longer carried away by the impetuosity of their bodily passions, but possess the genuine and the only true and real liberty."

In discussing the initiation of people

into this group, Josephus says: "When any one desires to enter the sect, he is not immediately admitted; but, although he has to remain a whole year without, yet he is obliged to observe their ascetic rules of living, and they give him an apron, a pickaxe, and a white garment. If he has given proof of continence during this time, he approaches nearer to their life and partakes of the holy water of purification; but is still not admitted to their common table. Having thus given proof of his perseverance, his conduct is tested two more years, and, if found worthy, he is admitted into the society. But before he touches the common meal, he swears, by most awful oaths, first to fear God,* and next to exercise justice towards all men - neither to wrong any one of his own accord nor by the command of others; always to detest the wicked and love the righteous; ever to keep faith inviolable with all men especially with those in authority, for no one comes to office without the will of God; not to be proud of his power nor to outshine his subordinates, either in his garments or greater finery, if he himself should attain to office; always to love truth and strive to reclaim all liars; to keep his hands clear from stealing, and his mind from unholy gain; not to conceal anything from the brotherhood, nor disclose anything belonging to them to those without, though it were at the hazard of his life."

*Note: The student must bear in mind that this is a translation and to begin with the author was a philosopher and not a member of the Essenes, for, to advocate

the fear of God is of course contradictory to the doctrine of truth. We can achieve emancipation only through love. Translations bear more or less personality influences.

The Essenes cherished and guarded the pure philosophy of Moses through a changing and tempestuous world until the birth of Jesus the Christ, who was born to Mary, a virgin woman who was a member of the order. Thereupon, their duty done, the Essenes disbanded, and we hear of them no more.

Two hundred years after the crucifixion of Jesus the Christ and his supposed departure from the earth, he founded the Christian Coptic Order for the purpose of preserving his teachings, pure and unadulterated, until the Christ Consciousness should again manifest itself in human form. Thus the Copts are now playing a part similar to that played by the Essenes. They possess truths which can be of great benefit to humanity, but these truths they can only give out to individuals who have reached that stage of spiritual development necessary to their proper reception. The philosophy of life followed by the members of this order is so potent and efficacious that some of the Masters of the sect have attained the age of three hundred years. Not only have they lived to this great age, but they have retained the health, vigor, and appearance of youth throughout the time they chose to inhabit their physical bodies.

SEVEN SEALS . . . The Copts hold that at all times there are present in the world six Masters, each of whom possesses one word of the infinite and absolute truth, which in itself is meaningless. But the seventh word, to be supplied to the seventh Master (or the reborn Christ Consciousness) will conclude the sentence and allow the pure and complete truth to shine forth in all its glory. This rebirth will take place when humanity is ready and sends forth a call for further enlightenment. The physical body necessary for the rebirth will be supplied by the Christian Coptic Order. At that time, the Coptic Order, as such, will pass out of existence as did the Essenes, and another group will arise to assume the guardianship of the truth.

God bless you,

Hamid Bey

HAMID BEY

ERE THE BEGINNING

Long have I wondered what my dreaming meant
As I at night long hours spent
Amid the ashes of a bygone day.
And then was Time's black curtain rent
By lightning flash of purest white
Which pierced the darkness with a ray of light
Wherein I lingered but a moment brief
Yet learned that I had dreamed aright.
For there I knelt before, and heard converse
One who held Time's scroll in quick reverse
That I might see that dreams at times are truth
And who taught me many secrets of the Universe.
I learned that beings that as Men are known
As mist or spray, were from the Spirit ocean thrown
And have through countless Ages taken myriad form
Till they today to Human shapes have grown.
And this, most wonderous secret of them all
Ere was created this Terrestrial ball
Or Sun or Star or any shape that's known
In essence were ALL beings great and small.
And then by thought Divine God willed
That Space by living things be filled
And sat in motion certain Cosmic laws
And the Void, to vibratory life thrilled.
As the veil from off my eyes was torn
Awe-struck I gazed at Planets being born
And growing from apparent nothingness
As grows the stalk from germ of sprouting corn.
I saw welded as it were, A golden link
Twixt God and all His beings. Pause and think!
You who thirst for knowledge of All things
The Well is overflowing and is yours to drink.

- LUCAS

This lesson to be continued later on.



COPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 3 - 4

EGYPT'S MASTER VOICE

THE SACRED TEACHINGS
of
THE COPTIC FELLOWSHIP OF AMERICA



Part One - Rudimenta

LESSONS III and IV

"MAN"

PERSONAL

INSPIRATION

These lessons come to you direct from the inspired pen of our Beloved Hamid Bey, the Master of the Coptic Fellowship of America. It is Hamid Bey's wish to produce for you the substance of his philosophy - the Sacred Teachings of the Coptic Order, tested in the light of Western practice - the composite of all Wisdom gained by mankind through all the ages.

Hamid Bey's knowledge comes to you from a source that you can draw upon as easily as he. The great Master was trained in Egypt, in the shadow of its Mystic Temples and Pyramids. He began his Temple learning at the age of six and continued this training until he was eighteen. Then he studied for the Priesthood of the Christian Coptic Order, whose members are the de-

scendants of the Essenes of early Christian history and are the preservers of the secrets of Christ's Power. (See first lesson.)

Under the guidance of these wise Teachers, Hamid Bey advanced through Seven Degrees of the Order. He was taught the hidden meaning of Christ's Teachings. Until very recently, these great Truths have been kept in the bosom of Egypt away from the main stream of human activity, since in those darker days of the past the world was not ready to grasp the real import of this Knowledge.

The time came, when Hamid Bey was finishing the training for his Master's Degree, to send out from Egypt a number of Teachers who could enlighten the world. The rest of the world had advanced sufficiently to be faced with the need for this Wisdom in solving the grave problems of mankind.

Hamid Bey was chosen to travel to America and teach here the application of all-powerful Egyptian Wisdom to America's social, political, economic, and philosophical difficulties. This mission was destined to be one of teaching individuals - showing them how to deal with their own personal problems, so that with individual victory and mastery would come universal harmony and peace. These personal problems include every situation that ever confronts a human being - birth, growth, health, education, love, marriage, parenthood, finance, work, recreation, thought, disease, senility, spiritual movement, and death.

Hamid Bey will show you the creative design and process behind all external facts and conditions. He will teach you how to recognize deeper meanings which Egyptian Scholars know to exist. He will take you behind the curtain or veil of matter, into the realm of Cause. With this Knowledge you will see the way to the perfection of your self. You will ascend to higher and higher levels of understanding. You will study your own tremendous hidden powers! YOU WILL BECOME A MASTER! You may proceed with joy unconfined!

FUNDAMENTAL

PRIME CONDITIONS OF PROGRESS IN MASTERY

You will find no value in these lessons unless you read and study and apply them faithfully and seriously. You must keep them together, always at hand, so that you can refer to them at any time. The Wisdom and Power that you derive from these lessons will depend entirely on the amount of time and application you put upon the work. The actual study time need not overtax you, yet it must be sufficient for you to grasp the principles put forth. You may think that you have very little time to spare for this work, but when you consider the matter more closely you will find that you have 24 hours a day to give to something or other and that a good deal of these 24 hours is really wasted on trifles. About one-half hour of your surplus time can readily be set aside for study. You know from reading the lives of great men and women that they became great only through the most rigorous study and sacrifice.

Moreover, they had to struggle and grope blindly in search of knowledge, which makes power. They perhaps did not have the opportunity YOU have of getting the lessons that develop greatness sent to them prepared by one who can teach the steps leading to greatness. You must, therefore, decide NOW to use your time to the best advantage. You will feel ever so much better, ever so much more satisfied with your life, when you plan your time well.

Regularity

In order to get the most good out of your new work, you must adopt a REGULAR plan of study. This means, first of all, that you must select a proper place, preferably your own room, where you will have privacy. You may, of course, do some of your studying with other persons, but a certain amount of the time you must be absolutely alone and free from distractions. Second, you must have the proper conditions. This means you must have the right amount of light, warmth, quiet, comfort, and so forth, for study.

You must never put off studying these Truths until "tomorrow". That "tomorrow" will never come, and your bad habit of delay will consume the precious days that you might use for progress in mastery. Postponement of effort leads only to failure. DO NOT BECOME A FAILURE: YOU CAN BE A SUCCESS.

There may be times when the material in the lessons is not entirely clear to you even after considerable thought. In such cases, you are graciously welcome to correspond with the Coptic Fellowship of America, which is always at your service to assist in enlightening you and in clarifying and detailing any particular point or problem in the study or practice of the work.

Success comes with practice and application. You are being presented with Truths that defy time. You must practice these Truths in your daily life. You must develop a way to LIVE the Truths that you learn. While you are at work, for instance, you may let your thought dwell from time to time on the principles contained in the lessons. While you are at home, or on the street, you may do likewise. That is how you will develop yourself into a Master.

THE HUMAN PERSONALITY - WHAT IS IT?

A. THE HUMAN BODY - AS A PHYSICAL ORGANISM

The human body, as a physical organism (it has other levels of reality), represents the sum of all organized endeavor and ability developed on earth during the earth's entire history. Proof of this statement can be obtained by anyone who will study embryology, as this science shows that different stages of the development of the human embryo recapitulate organic history. "Everything below man is, in a sense, organized as man."

Every human experience proves that all parts of the body work with and for all other parts. The circulation of the blood is impartial; it serves the least and most inconspicuous cell or part as well as the brain and all vital organs. This is the most perfect example imaginable of the necessity of cooperation in all creative processes. Perfect body condition means perfect cooperation and perfect service. The Human Body will be explained in complete detail in succeeding lessons.

B. THE HUMAN MIND - ITS OPERATORS

Cooperation implies a number of operators, and these the human personality possesses and uses. There are three of these that constitute the Human Mind.

First is the Superconscious Self. This is the original, essential, eternal spark of the Universal or Divine. It is therefore, undying and basically changeless. It is known as "Ego," "Self," and "I Am." When "I Am" ascends sufficiently on the ladder of evolution of personality, it consciously reaches out into the Universal, and is the "I Am That I Am," which Moses reported to the people of Israel. This is very Divinity, the Christian God. This Self never came into being, is never annihilated, and is essentially timeless, spaceless, and in all respects known and unknown, limitless.

The second operator is the Subconscious Self, which is the reservoir of Memory. This self is a perfect record of all ex-

periences that "Ego" has passed through on its self-elected journey of accomplishment called Evolution. These memories are kept in the various vehicles of personality. The lowest in vibration, the only one visible to our physical senses, is the PHYSICAL body. The higher bodies are known variously as the VITAL, ETHERIC, and MENTAL bodies. These are invisible and vibrate on superphysical levels. They are none the less real because they cannot be seen by our physical eyes. They are known to be increasingly real by the Wise Ones as they ascend into the higher octaves of manifestation. These vehicles are the filing cabinet, which contains the records of experiences, the sum of which constitutes the tendencies, qualities, and capabilities known as the Subconscious Self.

The third operator is the Conscious Self. In the human body, we find a vehicle with an unknown capacity for expression. It is true that no one has ever found a limit to man's ability to enlarge his thinking and accomplishment. We find in the individual cells of the body an organized expression and activity of the Subconscious. We find in the body what may truly be termed a great community, with organized headquarters, which transmit their orders to parts, to individual cells, which in turn act and work in perfect obedience to their commanding agent. All this obedience is an expression and manifestation of the powers of the Subconscious, and we call this expression and manifestation the Conscious Self.

NOTE: During the earlier lessons, we plan to give you specific exercises and techniques which you must put into immediate practice. Make them habits. Only thus can you expect to attune yourself to the rhythm of growth and happiness.

In more advanced lessons, when you have mastered these essentials of proper living, you will be prepared to devote your thought to other matters. Then we shall enter together the realm of occultism, and the deeper mysteries of philosophy. In this way, you will be provided not only with the means of strengthening your physical body, but also with the enlightenment necessary to the complete regeneration of your soul.

TECHNIQUE

To strike at the roots of your mortal limitations and to raise yourself toward the King of the Eternal Kingdom of God, who is your own Father, to make yourself One with the bigness of God, and thus to end all your sorrow and suffering, you must soar in consciousness beyond the vastness of space until you feel yourself growing less and less restricted - more and more great - as you approach the Infinite.

There is a definite technique for attaining this realization. Begin by standing up straight. Extend the arms above the head. Now relax the arms somewhat, and begin to wave them gently in a semi-rotary vibratory motion, so that the impulses or waves of the arm muscles can be felt

traveling from fingertips down to shoulders. Do this for one minute. Now sit in a chair and relax. Place your hands in your lap, palms upward.

Close your eyes and peer ahead mentally into the distance . . miles . . miles . . Return to where you are sitting and travel now in a downward direction into the earth . . miles . . miles . . Return. Fly upward into rare space . . past the sun, the stars . . on and on into the vastness of Eternity . . Come slowly back again.
You have FOUND YOUR POSITION IN THE COSMOS.

Now close your eyes again. Picture to yourself the inside of your bodily frame. See your brain commanding all other parts of your body. See your spinal cord running down the length of your torso, past lungs, heart, stomach, liver, intestines, and lower organs. Look deeper, and see the multitude of tiny living cells that make up every bit of tissue in your entire body. Return to awareness of your limbs.
You have SEEN YOUR BODY AS IT REALLY EXISTS IN THE COSMOS.

ACCESSORIES

BREATHING FOR ALL VIRTUES

CORRECT BREATHING is yet another step toward the attainment of PERFECT LIFE. All living things must breathe. Men cannot even exist without breathing, for the Breath of Life fills all the atmosphere of the earth and is God in manifestation as PRANIC FORCE. This great force is sur-

charged with life-giving energy and vitalizes all external creation that receives it. By means of correct breathing, you can inhale all of the finer forces, such as life, health, love, youth, wisdom, strength, power, and peace. You can also exhale all that is gross and evil, such as death, disease, hatred, inactivity, folly, weakness, helplessness, and discontent.

The purpose of breathing is to bring oxygen to the blood stream, and to remove carbon dioxide and poisonous wastes from the blood stream.

Breathe deeply from the diaphragm, filling the lungs and diaphragm slowly to their full capacity. Always keep the lips closed and breathe through the nostrils, for then the air inhaled is warmed before it reaches the delicate tissue of the lungs. Remember that you are taking in the pure Spirit Substance that is your very life. Exhale slowly. Repeat this breathing action in slow rhythm, time after time, during the day. Your whole being will thrill with this abiding source of strength. Your real Self will unfold in all its glorious beauty, even as a flower unfolds in the pure air of the forest. Your breathing shall become Rhythmic, independent of emotions.

EXERCISING FOR RELAXATION

One of the most marvelous exercises to relax the body of all tension or rigidity is the following:

Stand erect, feet 10 inches apart. Raise

the arms high above the head and stretch the body. Now bend the body 'way over forward, so that it is limp, with the arms dangling. Swing the body gracefully from the right to left, at the same time raising the body slowly until you stand erect. Now let the head drop gently, so that the chin touches the chest.

EATING AND DRINKING FOR HEALTHFUL FREEDOM

Inasmuch as every movement that we make, every emotion or thought that we experience breaks down certain cells and proceeds upon the life-force thus released, we must restore the cells that have been destroyed. We must do this lest some portion of our body waste away and render us incapable of manifesting particular phases of Cosmic Truth. We must know how to select and apportion our building and repairing foods. We can scarcely doubt that other kinds of food should be used with a view to results. A light is thrown upon this complexity by recalling that the entire organic world is represented in the anatomy of man. We must have a knowledge of physiological chemistry leading to an adaption of one's food to climate, environment, occupation, and so forth. You will be quick to see how greatly such adjustment would further the self-mastery that is your goal. The body, besides renewing itself upon its nutritional intakes, breaks down its own charged cells to get at their locked-up warmth and energy.

Beware of food-delay in the intestines, which is known as CONSTIPATION. Rather

than resort to laxatives and other dangerous artificial means of propelling the waste material through your body, eat foods that will proceed naturally and easily as they should. The knowledge of these proper foods and element-combinations is very extensive and may be covered in its entirety only through this whole course.

At this time, you may be instructed first of all to DRINK PLENTY OF WATER. Water is necessary to cleanse the body, perform its functions, and complete its actual content, since about 70% of the human body is water. Drink at least two quarts a day. Drink a glass of water with a little lemon juice in it on arising each morning.

You may also be given the following recipe, which provides an adequate constipation preventive:

Spinach Salad - Thoroughly wash 15 or 20 leaves of spinach and dry them with a cloth. Chop them fine and mix them with Thousand Island Dressing. Add salt to suit the taste. This makes a delicious salad - one that will furnish plenty of body-building material and bulk to prevent food delay in the intestines.

EXHORTATION

The final purpose of life is to do the great work. Proceed, dear student, in the path that lies open to thee. Swerve not, for glory will be thine. Build thy character, thy personality, as the great infinite power directs thee, through knowledge, which ripens into pure wisdom.

Let thine be the wisdom that ascends into
higher realms continuously throughout un-
told ages, working always toward perfection
. . become thy work. . .

Meditate on the following:

Man's mind and body are channels of the
evolution of substance into finer strata
. . a passage-way from the finite to the
Infinite.

Bible Text for the Lesson

"Ye shall know the Truth and the Truth
shall make you free." (John 8:32).





EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO.

5 - 6

EGYPT'S MASTER VOICE

THE SACRED TEACHINGS
of
THE COPTIC FELLOWSHIP OF AMERICA



Part One - Rudimenta

LESSONS V and VI

"MAN - THE CONSCIOUS MIND"

PERSONAL

INSPIRATION

Hamid Bey's purpose is twofold: to show you the way out of your difficulties, and to show you the method of solving your problems. He does this by revealing their causes. To accomplish this, it is necessary for you to ascend to a higher level of understanding from which you can look down and see human life in larger measure, as a whole, at which time relationships will take on a new meaning. This new meaning is the beginning of liberation.

You will now hear in Hamid Bey's own words the stirring story of his Temple experience: "When I arrived at the Temple, I entered a new life. I was destined never to return to the old life. I was fortunate in having wise associates who did their best to keep me happy. A fundamental for all correct growth is happiness.

They knew that no one can be happy who is not busy. I was taken, accordingly, for long walks by older boys, who interested me in everything I could understand. I was kept occupied.

"My Masters knew the necessity of a dependable foundation for life's activities. They therefore selected and prepared our food according to their best knowledge. As a result, I today have perfect health and correct body structure. The quality and arrangement of my teeth is perfect. There is plenty of room between my teeth, so that each tooth has its own field of activity without hindrance. This is natural and is the result of correct eating, both of the necessary chemicals and vital qualities. The hardness of my food, which compelled thorough and vigorous chewing to get enough to appease hunger, was a factor to my later health.

"Our lives were well ordered. Regularity assured that we gather a rhythm that would automatically assist us in growing. We retired, slept, and arose on time. We were expected to be punctual at our exercises. These were not in any sense repugnant to us. In fact, when a Master saw a student lag in enthusiasm, the situation was changed to insure interest.

"In due season, I was sent out into the surrounding country to beg. The reason for begging was character discipline. We were expected, when our training was finished, to go out into the world able to meet any circumstance that life might offer us without reacting with the common emotions of

fear, anger, or timidity. The experience of begging certainly accomplished this. It is what Americans speak of as the "kill or cure" method, but our Masters saw that it cured.

"They examined our heads frequently, to watch our progress in brain development. We were carefully guided in the practice of body control. From that we were taken through a training in the Dome of Concentration, and finally, at the age of sixteen years, I began my specific training to enter the trance, which will be explained to you after you are ready to understand."

FUNDAMENTAL

THE WORKING OF THE CONSCIOUS MIND

The front and upper portions of the brain constitute the headquarters for the activities of the conscious mind. This is the intellect, wherein reside the faculties of reason, comparison, language, will, and conscious action. The uppermost portion of the brain, at the top of the head, is the residence of the ideals, wherein we venerate that which has attained a higher level of ability than our own.

Toward the back part of the head is a center known as the PINEAL GLAND. This constitutes the center or funnel, through which is poured all possible mental and physical activities or functioning. Man's spiritual development is determined exactly by the size and quality of structure of his Pineal Gland, as is known by those who had the opportunity to study the dissected

bodies of Masters. To one who is privileged to compare the same gland taken from the head of a very ordinary person to that taken from a Master, the contrast is so striking with respect to size, quality, and structure that there is convincing evidence of the important function of this particular center.

The Coptic Masters teach that this gland is the MOUTH OF GOD. By this term they mean that all impressions which instigate, conduct, and motivate the personality must first pass through the Pineal Gland - the funnel through which all is poured into personal expression.

The Pineal Gland is the center of centers. It is the positive element in man, and all that he is and knows is because of his Pineal Gland. It is also known as the Sixth Sense; it is located at the base of the brain over the cerebellum and the medulla oblongata, above and behind the Pituitary Gland. Occulists know the Pineal to be the "Third Eye," and philosophers have declared it to be the "seat of the soul." It is the creator of memory. It is developed by concentration of the mind, and consequently means better coordination of the whole sensory system in the body. What the psychologists call the "pineal type" of person is a mentally alert, physically alive, quick-deciding, quick-moving, "knowing" person. Your whole mental development is controlled by the Pineal Gland. In the mere human "animal," the gland is small, lethargic, and undeveloped. In fact, it is the development of this gland more than any other that "makes the

man." This is the only gland in the body that dare not be touched. If it be touched, the thread of life is instantly severed.

The universe is our personal source, and this is the Infinite. But our personal evaluation shows forth in our Conscious Mind, our Intellect. A high grade, highly-evolved Conscious Mind matures into a type of mental expression or activity known as Intuition. An advanced soul, therefore, is always intuitive. This means that the person's intellectual channels are developed and matured until they open up directly toward the Infinite, where they contact Wisdom straight from the original sources of awareness. Wisdom flows through the channel of the Pineal Gland, where it is caught up by all transportation facilities (with which the body is abundantly endowed) and carried to all parts of the body. Wisdom permeates the body to the point of saturation, and overflowing in emanations of attraction, makes the person charming and magnetic. Wisdom thus aids the man in drawing upon all the necessary requirements in nature and organizing them to accomplish his personal desires and ambitions.

It will be seen then that the measure of man's ability to draw upon the Infinite Resource is the Intellect, which fact leads us to the conclusion that our ultimate liberation will be accomplished by conscious, intellectual comprehension of nature - her forces and resources and the mathematics of their appropriation and use. This IS the haven of promise given in the Scripture: "Know the Truth, and the Truth shall make you free." Nothing else will take us ALL THE WAY.

These, then, constitute the tools with which each human being is equipped by nature. Each individual stands forever endowed with the ability and capacity furnished by his reservoir of memory, and his conscious, reasoning mind, which can open ever wider the channels of the vehicle called the Pineal Gland. Ultimately, every human being will have developed this vehicle to the point where the universe belongs to him and he is free.

Man's finer body manifests itself in realms invisible to the human eye. Man's intellect penetrates deeper than do his senses. Every visible fact in connection with the body is an undertone of an invisible fact or process; every organ, every bodily function that we can study in physiology are but the effects of higher functions.

Everything in nature functions by virtue of two forces, both ever present. We call them positive and negative. The Conscious Mind is positive; the subconscious mind is negative, and in between these two forces circulates the universe or force called Magnetism and Electricity. Every cell of the body is filled predominantly with one or the other and performs the functions accordingly. Conscious thought opens the channel or funnel of the Pineal Gland and floods the personality with power. The word "funnel" is appropriate because it indicates graduation from a very small opening in one end to enlargement toward the opposite end. It is thinkable that such a funnel can extend into the universe and have no end. Such is the structure and latent capacity of this gland.

It is easy to see where, among people, the dividing line is drawn. It is the level of CONSCIOUS THOUGHT . . . this is the parting of the way for each of us. The blood becomes charged with thought; the cells are the carrying agents that give command to the body as a whole. As WILL is moved by conviction, which is the product of mathematical understanding, results accrue.

TECHNIQUE

To impress upon you the powerful force that Consciousness is, you must perform some task that requires conscious effort. Careful following of these instructions will show you:

Lift your right arm forward, shoulder high, parallel to the ground with palm up. Close your left hand and place it on your upturned right palm, pressing downward as if your left hand weighed about five pounds. Resist this pressure by tensing the right arm. Increase the pressure of the left hand to ten pounds. Will to hold it and increase the tension by willing to send more energy into the right arm. Now increase the pressure with the left hand to fifteen pounds and will to hold it by increasing the tension in the right arm to hold the greater weight.

Now relax and drop your arms to your side. Again lift your right arm parallel to the ground with upturned palm. Hold it there. Now realize that a certain amount of Conscious Energy holds your arm in this position. If you take Consciousness away

from the uplifted right arm, the arm will fall, drawn by gravity, and it will hang by your side; or it will fall if the nerves are suddenly cut or paralyzed, or if the energy is withdrawn.

Raise your right arm and tense it as much as is required to hold an imaginary weight of five pounds. Then tense it stronger, to hold an imaginary increased weight of ten pounds. Then tense stronger still to hold an imaginary increased weight of fifteen pounds. Now relax and drop your arm.

When holding an actual or imaginary pressure or weight of five pounds, you have to will to hold it, and accordingly you use the amount of Energy necessary to hold it. Likewise, when you will to hold an increased weight of ten or fifteen pounds, you increase your Consciousness and the amount of Energy sent to the arm in order to hold the greater weight.

It may now be seen that we experience weight according to the degree of Consciousness and amount of Energy spent in lifting it. This experiment of lifting imaginary weights proves that an act of pure Consciousness produces actual Energy in a body part. Consciousness is the invisible switch that sends Energy to any body part and produces tension in that part.

ACCESSORIES

BREATHING FOR CONSCIOUS DEVELOPMENT

The breathing exercise for this attainment consists of a rather long inhalation

followed by two short rapid inhalations to fill the lungs with a still greater amount of air, and then a long exhalation. The formula given corresponds to the words "in, in-in, out." Repeat this ten times in succession as an exercise now. Practice this breathing exercise from time to time each day.

EXERCISING FOR CONSCIOUS DEVELOPMENT

Breath is ours with power to inhale deeply, and by this means we are enabled to strengthen and vitalize every portion of the system. Man, so to speak, represents the Tree of Life, whose roots are in the atmosphere and is able to inbreathe or inhale life in a four-fold sense.

Stand erect. Bend arms, with closed fists, against chest.

Swing hands forcibly in front, as if punching, while saying: "I am Consciousness."

Swing hands back to chest, swing out again while saying: "Consciousness."

Then swing arms in circle with closed fists, hands crossing, and bring arms down on each side, with closed fists, while saying: "Consciousness."

Then begin to trill with the tongue, at the same time slapping your body with your hands, up and down, all over.

This exercise is splendid if one feels negative toward Reality. It is a great developer of Conscious Power.

EATING AND DRINKING FOR CONSCIOUS DEVELOPMENT

The body may be stimulated by conscious concentration. Proof of this may be found in such experiments as this: A subject is balanced upon an instrument similar to a "see-saw," lying flat upon his back. He is told to think of his feet and that end of the balance begins to fall. He is told to think of his head, and it reverses, the head part falling downwards. The REASON FOR THIS IS THAT BLOOD FOLLOWS THE THOUGHT - or, more commonly expressed, "Blood follows the attention."

You concentrate upon the larynx to develop a singing voice; for strong biceps upon these muscles, and physical culture instructors have abundantly proved the power of thought in that direction. The pianist concentrates upon the hands for the technical execution, and so on with whatever we may desire to do. But you must be taught the way to do this. "As a man thinketh, so is he."

When we meditate upon Health, we assist the work of metabolism or secretion. The cells are electrified, ionized. In this way, sluggish cells are reanimated to healthy action. It is as if you go to a man struggling with a load and give him a lift. The cellular tissues are energized, stimulated, enlivened, animated - charged with new power through Conscious Thought.

One of the best known foods to develop brain tissue is fish. The following recipe

gives you fish in a form that promotes vital conscious action:

MOLDED SALMON SALAD

2 c. lemon gelatin	3 hardboiled egg
$1\frac{1}{2}$ c. flaked red salmon	yolks
$\frac{1}{2}$ c. minced celery	1 tbsp. lemon juice
$\frac{1}{2}$ c. minced parsley	$\frac{1}{4}$ tsp. basil

When the gelatin begins to congeal, add the lemon juice, celery, parsley, salmon, and basil to half the quantity. Pour some of the plain gelatin into the bottom of the mold and chill. Then cover with a layer of hardboiled egg yolks. Over this, add the salmon and gelatin mixture. Place in refrigerator. When firm, unmold on a bed of escarole. Serve with mayonnaise.

EXHORTATION

Because of your consciousness, you stand to the universe as a center does to a circle. In this case, you are the center; the circumference is everywhere. Without a center no circumference can exist. The creator is all the presence there is, all the power (force) there is, all the wisdom there is. As nothing can exist outside of the ALL, we arrive quite logically at the wonderful knowledge that "the creator is ALL that there is." Carry the idea only one step farther and remembering what you have read, you can truthfully affirm:

"Since the creator is all that there is,
I am the creator differentiated into the
human form."

Know that this awareness is the greatest
act of which your consciousness is capable.
This is the superb consciousness.



Bible Text for the Lesson

"Happy is the man that findeth
Wisdom and the man that getteth
Understanding."

Proverbs 2:13



EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO.

7 - 8

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
of
THE COPTIC FELLOWSHIP OF AMERICA



Part One - Rudimenta
LESSONS VII and VIII
"MIND AND ITS POWERS"

PERSONAL

INSPIRATION

What is Mind? Throughout the universe, within every single cell, consciousness exists. Even a stone, which appears dead and inanimate, possesses a dim realization of being. In plants consciousness is slightly more acute, and in animals its development is of course higher still. As the highest attainment so far reached in the long evolutionary process, we now have the human mind, which, in addition to the power of acquiring knowledge by means of the five senses, possesses the supreme faculty of reason. This faculty distinguishes man from the lower animals and sets him apart as the masterpiece of creation.

The physiological basis of the mind is the brain, the spinal cord, the axons and the dendrites, which together make up the

nervous system. Through this system, as we know, every sensory impression that comes to us is recorded. In this way we are brought into contact with our surroundings and make the adjustments necessary to life. But the mind is something more than the organized consciousness resulting from the functioning of the nervous system. A dead body may be dissected and the nervous system found intact, but we know that the actual mind of the individual is no longer there. The ability to react has departed and with it has gone that vital essence that distinguishes a living man from a dead man. Therefore, we conclude that the human body, with its marvelously developed mechanism for perception, is simply the means by which a superior force manifests itself. The mind or soul of man is the instrumentality by means of which cosmic energy gives expression to itself and operates in the terrestrial realm.

However, this does not signify that man is merely a passive agent, a puppet in the universal scheme of things. Mind is Man's direct link with the Creator. In brief, man is a part of the Creator. In a sense, he is God. Though the physical and transient man, as such, is finite, his soul unites him with infinity. The higher his spiritual development, the keener is his consciousness of this relationship. Mind may be said to become soul in proportion to its consciousness of this contact.

In the final analysis, mind is composed of the conscious, the subconscious, and the superconscious. With the conscious mind we perceive what is going on about us,

react to current stimuli, and carry on present activities. The subconscious mind preserves all of the impressions and experiences that become ours through the medium of the conscious mind, keeping them intact as long as the physical body is inhabited by the soul. The superconscious mind is the domain of the spiritual. When the soul is making ready to leave the body, all of the lifetime experiences pass from the subconscious into the conscious and finally into the superconscious mind. In this way the astral body, or soul essence, departs from the finite form.

Thus we find that mind is a complex phenomenon, marvelous beyond description. Although it is elusive and difficult of examination from a materialistic viewpoint, yet it is for each of us the paramount reality. It is synonymous with life, with being. To be is to think. To think is to be. We know simultaneously that we perceive and that we are. Through psychology, a science devised by the mind, we are able to study the mind and analyze it in its simpler aspects and manifestations. In short, the mind can observe itself as well as the outside world, and the scientist, joining forces with the mystic, is steadily increasing the sum of general knowledge concerning this great instrumentality.

SPECIAL POWERS OF THE MIND: By means of reason, the highest faculty that we possess, we are able to evaluate and organize the multitude of sensory impressions that come to us and gradually perceive the underlying laws that govern all things. In this way we have become aware of the inviolable

relationship between cause and effect. We find the axiom in physics, declaring that for every action there is an equal and opposite reaction, possesses a universal application. Every phenomenon is the result of a definite cause, and a careless act may bring about consequences of which we do not even dream.

Growing naturally out of the law of cause and effect is the law of compensation, which Emerson treats so extensively in his essay on that subject. "We cannot do wrong," he says, "without suffering wrong." By the same reasoning, we conclude that from good deeds, good must ultimately come. In a poem on this same topic, Emerson says:

"Fear not, then, thou child infirm,
There's no god dare wrong a worm;
Laurel crowns cleave to deserts,
And power to him who power exerts.
Hast not thy share? On winged feet,
Lo! It rushes thee to meet:
And all that Nature made thine own,
Floating in air or pent in stone,
Will rive the hills and swim the sea
And, like thy shadow, follow thee."
"Compensation"

Only a reasoning being could have deduced this law from the apparent chaos of events and activities through which we pass, and other laws apprehended by human reason will doubtless occur to the student as he considers the subject.

It is apparent that through reason we are able to react sanely and intelligently toward a given phenomenon, while through

emotion we are likely to demonstrate a reaction that is on a purely physical or animal level. Emotions are not necessarily evil and harmful, but in many cases they may be so, and it is at all times of the greatest importance that our reason govern our emotions. Only thus can we hope for a balanced and happy existence.

Another of the special and extraordinary powers of the mind is that of clairvoyance and telepathy, which has long been familiar to members of the Coptic Order. A Master in this sect can communicate with another Master at will, regardless of the distance that divides them. The faculty has been so highly developed that they employ it as readily as the average man employs that of reason. By the proper training and application, you, too, my dear student, can learn to converse directly with those who are properly attuned, even though they may be miles away.

SCIENCE AND OCCULTISM

Even scientists of the Western world are beginning to concede the reality of these powers; and Alexis Carrel in his book entitled, "Man, the Unknown" asserts that: "The existence of telepathic phenomena, as well as other metaphysical phenomena, is not accepted by most biologists and physicians. The attitude of these scientists should not be blamed. For these phenomena are exceptional and elusive. They cannot be reproduced at will. Besides, they are hidden in the enormous mass of the superstitions, lies, and illusions accumulated for centuries by mankind. Although they

have been mentioned in every country and at every epoch, they have not been investigated scientifically. It is, nevertheless, a fact that they are a normal, although rare, activity of the human being."

With further reference to this subject, Carrel says: "A clairvoyant reads the thoughts of other people as easily as he examines the expression of their faces. But the words to see and to feel do not accurately express the phenomena taking place in his consciousness. He does not observe, he does not think. He knows. The reading of thoughts seems to be related simultaneously to scientific esthetic, and religious inspiration, and to telepathy. Telepathic communications occur frequently. In many instances, at the time of death or of great danger, an individual is brought into a certain kind of relation with another. The dying man, or the victim of an accident, even when such accident is not followed by death, appears to a friend in his usual aspect. The phantom generally remains silent. Sometimes he speaks and announces his death. The clairvoyant may also perceive at a great distance a scene, an individual, a landscape, which he is capable of describing minutely and exactly."

In more frequent use perhaps than the powers of clairvoyance and telepathy, is that of intuition. It is by no means uncommon for men suddenly to become aware of some truth without knowing how they arrived at the knowledge. It is evident that no ordinary sensory means were employed, and yet they know. A hitherto unperceived fact is lit up as if by divine radiance,

and we know beyond the shadow of a doubt that we are facing the truth.

IMAGINATION: We often hear people speak of imagination, and a common understanding of this great faculty is assumed. But how many actually realize its true significance and power? By imagination we mean literally the power to create images. If we persist in visualizing a definite image, that image may become reality. In other words thoughts can and do materialize, and this does not seem strange when we know that the whole of the material universe is a projection or precipitation of divine thought. We, as sharers of divinity, can likewise cause our thoughts to take concrete shape if we continue to hold the desired image in our minds.

The universal consciousness, which is ours if we choose to make use of it, comprises not only the absolute and ideal consciousness of the Creator, but also divine consciousness as manifested through our fellow men. Therefore, if we persistently send, by means of the imagination a reasonable wish into this all-controlling consciousness or universal mind, we may be sure that we shall attain it. Other human beings in various parts of the world may thus be caused to work with us toward our goal, and we may expect with every confidence to reach it.

But in the creation of our images and the formulation of our desires, we must be guided by reason and bear always in mind that back of all creations are justice and love. Our wishes must be in harmony with

these mighty principles, and we must realize that the good of all is the good of one. Our happiness is intricately and irrevocably bound up with that of the rest of humanity, and our own well-being is dependent upon the well-being of others. Although we may appear to be separate and distinct individuals, we know now that we possess an essential unity because we are all manifestations of one great creative mind.

CONCENTRATION AND MEDITATION: A knowledge of our mental powers is of little value, however, unless we are able to use them. It is not enough to know that they exist. We must put them into operation before we can hope to realize the promise of our potentialities.

In order to draw directly on the cosmic power that is available to us, we must at times separate ourselves as far as possible from the material world that surrounds us. By taking the proper posture in a secluded place and concentrating simply on the phenomenon of our breathing, we may gradually detach our spiritual selves from our physical environment and merge ourselves with the universal consciousness of which we are essentially a part. This mystical adjustment is at all times possible to us if we are willing to follow the proper procedure. But we must be patient and persistent, and expect the desired results only when we have done what is necessary to attain them.

Jesus the Christ, who founded the Coptic Order for the preservation of his teachings,

retired into quiet places, where he practiced concentration and meditation for the purpose of maintaining the purity of his relationship with the Creator. Just before his crucifixion he spent some time alone in the garden of Gethsemane - Luke 22: 39-41

- 39 "And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him.
- 40 And when he was at the place, he said unto them, Pray that you enter not into temptation.
- 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed."

Even he, who was our great Master, felt the need at crucial periods of renewing his strength at the fountain of cosmic force and drawing on divine energy for the power to continue in the way he had chosen. Even though he possessed a Master's realization of divinity, he found it wise to seek at times direct communion with the Creator.

You, my dear student, who are still struggling toward a mastery of yourself and your surroundings, must feel a far greater need for that spiritual refreshment that can be achieved only through meditation, and you must feel that you can go to the SOURCE OF ALL without intermediaries. You yourself are supreme in so far as you care to be. But, in order, to realize the powers that you possess, you must put away the superficial and concentrate upon the essential. Solitude and peace are necessary to the development of the soul, and you must learn to give them a place in your

life. Although it may seem difficult, it is always possible to find some retreat from the hurly-burly of daily activity. and you will be well repaid by the subsequent healthfulness and serenity of your mind. With a mind that is properly developed and allowed to function properly, you will be readily able to overcome the seeming difficulties that confront you in everyday life. Think of yourself as all-powerful, almighty, perfect, and whole. You are one with the Creator; you are the Creator. To you nothing is impossible.

Learn to penetrate the clutter of words and theories that becloud the truth while seeking ostensibly to make it clear. When the Bible says that we must become as little children before we can enter the Kingdom of Heaven, it means that we must ascertain the truth simply and directly before we can share intelligently in cosmic being. The mystery that surrounds us is apparent rather than real. The truth is not hidden, and we are not blind. The divine spark within us has a natural affinity for the truth, and we must endeavor to follow this inner guidance.

The great poet of India, Rabindranath Tagore, says in his exquisite language of simplicity and beauty:

"Your speech is simple, my Master,
but not theirs who talk of you.
I understand the voice of your stars
and the silence of your trees.
I know that my heart would open like
a flower; that my life has filled
itself at a hidden fountain."
(Fruit-Gathering, XV)

Truth in its pure and absolute form cannot always be described in human language or expressed in terms of the material, but that is unnecessary when we realize that we have within us the power to apprehend the truth instantaneously and perfectly. We have only to open our souls and keep the pathway clear; the truth will come to us.

Beauty and love, the infinite laws of being, are our laws. Following them, we find harmony and happiness, and take our rightful place in the universe. Denying them, we find only maladjustment and misery. Though it may seem vast and stupendous, the universe is essentially unified. All of its parts are inevitably and closely related, and each part has meaning and significance only in relation to the others. All things are permeated by cosmic energy and cosmic consciousness. Outer forms may change and pass, but the divine essence remains, eternally developing and growing through the law of its own being. The infinite beauty and wonder of the scheme of things dazzles and fascinates us as we contemplate it. Our souls expand with the realization. We perceive that evil is but an illusion of the imperfectly developed mind. The infinite reality is good; the divine pattern that we have within us the ability to follow, is one of perfection. Following the pattern of truth, we shall achieve the infinite freedom that is our destiny. Say to yourself daily, dear student:

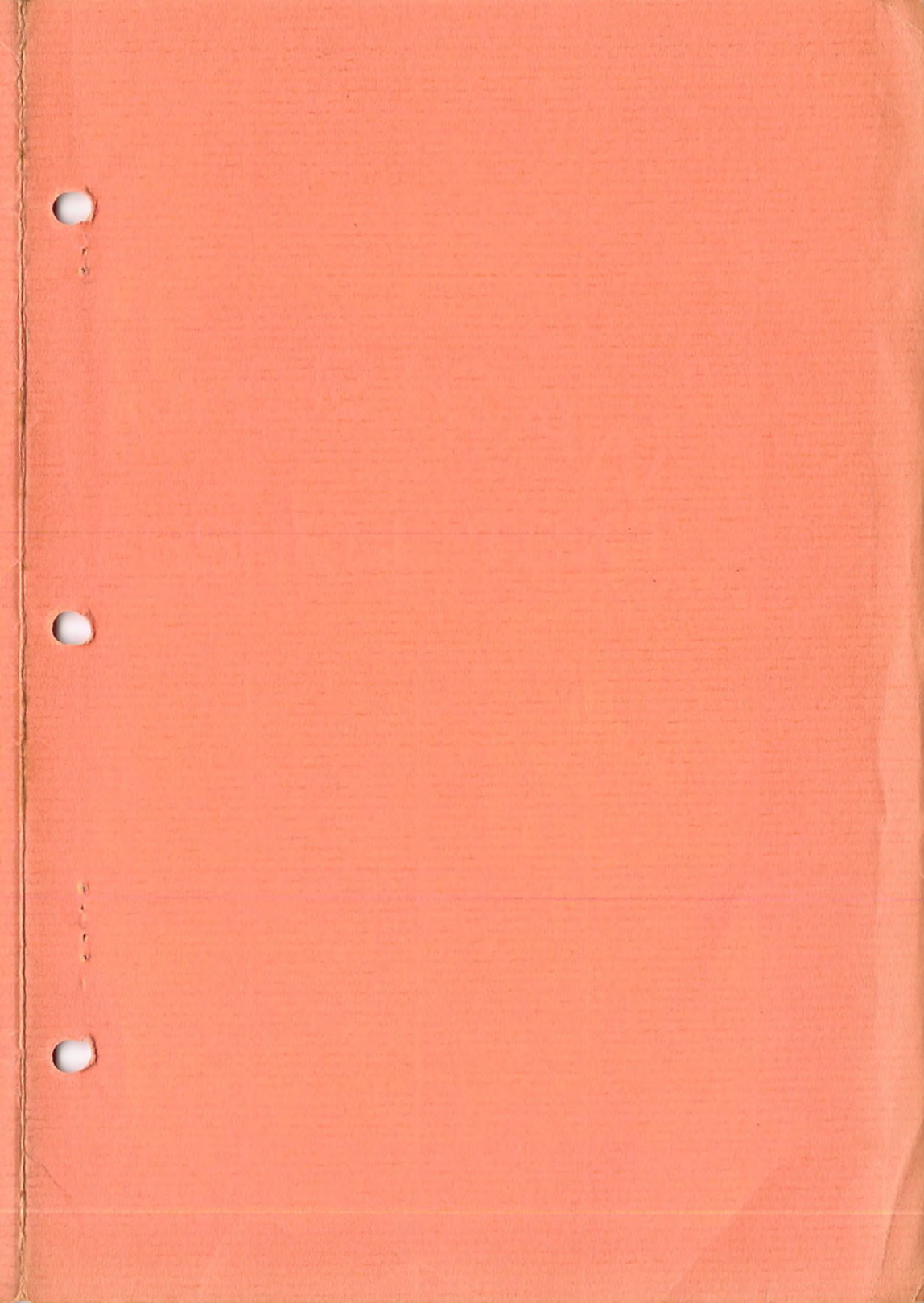
"I am infinite goodness, infinite beauty, infinite truth.
THE CREATOR AND I ARE ONE."



COPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 9 - 10

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
of
THE COPTIC FELLOWSHIP OF AMERICA

Part One - Rudimenta

LESSONS IX and X

"MAN - THE SUPERCONSCIOUS MIND"

PERSONAL

INSPIRATION

People sometimes say they do not like the job they have to work at now. Some even declare that they despise it. All right - try working at it today with greater efficiency, try to do more in a shorter time with less effort and no weariness.

When you retire at night, every night until this thing is finally answered, say to your inner self, your silent partner, your patient, persistent, capable worker, your Subconscious Mind, which has infinite capacity to discover and bring knowledge to you in its ascent to the Superconscious: "Tell me, just as I am awakening in the morning, what this magic thing is that I can do, which will help me to develop my life for my own well-being and the good of the world in service."

Don't be anxious; that spoils it all. Just go quietly to sleep, drifting off into any day dream which appears. Do not awaken in the night to see whether your question is answered; just wait. Each morning when you realize that you are awakening, quietly recall your request and watch your mental field to find if there be any hint of an answer that seems at all feasible.

Always have a pad of paper and a pencil near so you can write down anything that has a hint of promise, otherwise it may, and probably will, get away from you. Then at high noon, when your mind is keyed to intense practicability, examine your picture, vision, hunch, response, or whatever you wish to call it. Weigh and estimate with reason and judgment its value in the Conscious Mind. Not all hunches are practical for daily use, although they may have a value if your needs are different (subtle).

This process does not do away with the censor mind, the reason, the intellect. It brings forth the resources of Subconsciousness at the command of the Conscious Mind, and the Conscious Mind is expected to use accurate judgment concerning the practical use of the ideas proposed by the Subconscious.

Therefore, morning after morning, quietly, confidently, never failing, await your inspiration. Diligently write it down, and just as diligently censor it. One day, maybe a week, possibly a month, or even six months may pass without your seeming

to get anywhere. Some day, something will happen and a sudden inrush will awaken you to the answer and its correctness. You go to work to carry out that hunch with an enthusiasm which changes your entire mental attitude, and therefore, the action of your energies. The formula that works for all diligent souls, and one hundred per cent perfectly for adepts, has worked for you to your everlasting benefit.

FUNDAMENTAL

THE SUPERCONSCIOUS MIND

Since we are promised that knowledge will enable us to live life successfully, our first legitimate question is "What is Life?"

Our answer is "I AM." This is Essential Ego, the undying, unchanging, immortal spark of the universe, eternal Infinite divinity - that which never came into being and will never go out of being, but just IS, timeless, spaceless, inter-cosmic. It partakes of the nature of all that is. Just as a drop of water is always H₂O in its pure state, so do you partake of the properties of the all. An ocean of water shows no more properties than a drop. Just so, whatever the universe is, that YOU ARE. This is called Superconscious Self.

Life in its last analysis is above thought and mind, but it is not necessary for us to comprehend this statement in order to live life successfully. Our problems begin when Ego steps into the limita-

tions of Personality. Personality is mentality, and life is mind. It is the age-old statement, yet not comprehended, that "As a man thinketh in his heart, so is he." This is one hundred per cent true in every respect - physical, mental, moral, temperamental, emotional, financial, environmental, psychic, and spiritual. All levels of personality are expressions of mind, and their quality is determined by the quality of mind.

All mind is composed of ideas. Ideas group together, and in a sense talk things over, as mental processes. Ideas acting in mental processes group into organs, and organize into body. Body is the vehicle of Ego. There is much more than the visible vehicle. There is an emotional body, a mental body, and many other grades of the mechanism that we occupy and use as we travel our journey of life. Every level of the vehicle of Consciousness, visible of supervisible, is created through the activity of the ideas composing mind.

Essential Ego, YOU, saw fit once upon a time to take on the limitation of personality. You took a plan and involved it into the seed condition, in the same process as is employed by the oak to ripen the acorn. When you had finished the creation of the plan into its seed potential, you began the reverse order of activity, which is called Evolution and which may be likened to the acorn growing into the fully matured oak. The process of evolution, which we are accomplishing in life at present, is yet in its sapling stages. St. Paul recognized the fact that we are un-

finished products and said: "It doth not yet appear what we shall be."

Higher states of growth increase our superconscious awareness, our intellectual understanding and ability to control conditions and circumstances at will. Such superconscious awareness is desired by all aspiring souls.

Since man is a spark of the Divine, he has involved at the heart of his Consciousness the essence of the universal. This is infinite, latent potentiality. As he evolves his latent, inherent Divine powers, they bring him personal power and wisdom. The greater his evolution, the greater is his ability to know the universe as himself. If he ever completely attains in evolution, realization of all his natural capacities, he will be awake in all and have attained Cosmic Consciousness. This appears to be the purpose of life; to be wholly awake, and superconsciously appreciate the universal. This must be what the Christ referred to when He said: "I and My Father are one." He must have hinted at the same state of development when He reported that "the Father within me, He doeth the work."

TECHNIQUE

When you are able to watch your breath without conscious effort and have gathered a sufficient accumulation of Pranic Force through the stillness of your body, you will lose your everyday Consciousness and ascend to the Superconscious level of Reality. Calmed by your vibrations of

peaceful happiness, the breath and heart slow down (in this state it is not necessary that much blood be supplied to the brain). You are breathing deeply and rhythmically - saturating your body with the energies of space. You are beginning to be poised and peaceful.

Sit in a chair and, if you are subject to the vibrations of matter, cross your feet to bring about a neutralizing cross-current. This makes a circle and excludes negative vibrations. The palms open which secures insulation from the vortex of nature. In a corner of your home, create a sacred place for yourself. You may use candles or incense or any other inspirational symbols that you prefer.

First learn posture. Devote some time from now on daily to this accomplishment.

Take half of a broomstick; fasten cotton at each end, and place it across your spinal column, directly under the armpits - between yourself and the wall or chair. This will assist you in the habit of an erect posture in sitting. Hold this posture 5 minutes for the first two days, 10 minutes for the second two days, and so on, increasing the time 5 minutes every two days until half an hour is arrived at. Half an hour twice a day will be sufficient for the practice. Guard against any movement during posture; see to it that you persist until your body has accustomed itself to an erect, motionless sitting. The more that you assume this position, the more you will be able to project yourself into etheric freedom and experience the full Superconsciousness. Do not bring

it back by wondering what will happen next, but accept the experience without anxiety.

Begin now to direct the attention of the mind to the within. Think of Prana; watch its colors and its dancing light, and know how powerful it is behind the scenes of material events.

Live deeper still into the Superconscious regions of your mind, and you will come upon the information that will lead you to the realization of things desired.

These Superconscious ascents need not be extended. After half a minute, the mind comes back. For a short interval, think of what you will, for the purpose of relaxation. Then concentrate again, and again enter the region of Superconscious. You will begin to see the way to the realization of all your plans and ambitions.

ACCESSORIES

BREATHING FOR SUPERCONSCIOUS DEVELOPMENT

Breath is actually the bridge whereby we pass from the Conscious into the Superconscious level. When you become conscious of your breath, not only do you receive full illumination, but you receive strength for your physical body as well as strength for the mental solution of your problem. You enter completely into a Consciousness of breath and that Consciousness will transport you into the light of the higher state of Superconsciousness. Concentrate upon your breath and posture and when you have learned concentration on these you

have learned to disengage completely your Consciousness from the physical body.

For producing perfect elasticity of the body so that ascent to the Superconscious level is made easily; the breath is "in (long sniff), out, in, out."

EXERCISING FOR SUPERCONSCIOUS DEVELOPMENT

The exercising for this great development is closely connected with the breathing, as described above.

Stand erect, feet 10 inches apart.

Extend arms loosely on line with shoulders, directly in front. Swing arms as far to right as possible. The left hand must lie relaxed on the right shoulder, while the right arm is raised and the body is turned to the right as far as possible.

The arm must be relaxed from the elbow, the head turned so as to look at the hand. Take in a deep sniff and hold this position for a second.

Then with both hands swing around in a sweeping manner, forming a circle, so that the hands will touch the floor, if possible. Exhale forcibly as you swing down.

As you come up on the left side, inhale (long sniff). Hold for a second, while the right hand is on the left shoulder and you are looking at the left hand which is relaxed.

Repeat several times. This must be done

slowly with a rhythm, as the exercise must correspond with the breath.

EATING AND DRINKING FOR SUPERCONSCIOUS

DEVELOPMENT

Through eating an abundance of alkaline foods, either in bulk, or reducing them to juices, or through the process of sun-drying and powdering, we can go far toward arresting physical decay and restoring a condition of Youth to prematurely aging body cells, if, simultaneously, the acid-forming foods are, for a period, eliminated, and when later resumed, used sparingly. This is a prerequisite for higher Superconscious ascent.

Here is a recipe for just the right kind of food you need to keep your body in its prime condition of good health.

Shred young, small carrots. Put into a steamer with a small amount of water, or cook in parchment paper. When tender, but not too soft, empty onto a platter. Dot with butter, or olive oil, or your favorite vegetable oil, and a few drops of lemon juice. Garnish with endive sprays. Finely minced garlic or a dash of fresh herbs, such as thyme, may be added while cooking.

EXHORTATION

No matter what causes it, whenever a little bubble of joy appears in your invisible sea of Consciousness, take hold of

it, and keep expanding it. Meditate upon it and it will grow larger. Do not watch the limitations of the little bubble of your joy, but keep expanding it until it grows greater in volume. Keep puffing at it with your breath of concentration from within, until it spreads all over your face, heart, entire body, mind, and over the Ocean of Infinity in your Superconsciousness. Keep puffing at the bubble of joy until it breaks its confining walls and becomes the Sea of Joy.

Silently repeat: "The Ocean of Spirit has become the little bubble of my little Soul. The bubble of my life cannot die, whether floating in birth, or disappearing in death in the Ocean of Cosmic Consciousness, for I am indestructible Superconsciousness, protected in the bosom of Spirit's Immortality."



BIBLE TEXT FOR THE LESSON

"He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good." (Proverbs 19:8)



Study,



COPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 11-12

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
of
THE COPTIC FELLOWSHIP OF AMERICA



Part One - Rudimenta

"MAN - THE SUBCONSCIOUS MIND"

LESSONS XI and XII

PERSONAL

INSPIRATION

We are where we are, because we are what we are.

You want to be liberated from unhappy, undesirable conditions and circumstances. Since you have the natural, inherent ability to liberate yourself, you have the personal right to freedom the hour that you rise and demand to know how to accomplish this knowingly and intelligently. With the knowledge which you can now receive, the only possible failure will lie in a weak, unstable, and undeveloped will. Decide, therefore, both to know and to do.

There are two classes of folks in this world: those who will be trained by environment, and those who train environment. The first are on the negative end of the

pole of life, the others are on the positive. Those on the positive are the knowing ones and have the long end of the lever. Watch your step!

Grief and regret result from the direction in which we look. Lot's wife turned into a pillar of salt because she stopped and looked back. If she had kept her face turned toward the next goal, the upward and outward view, she would have been free and going to this day.

If life has handed you a lemon, either make lemonade out of it, or discard it entirely, unless you like it as it is. If life has handed you some tough experience, stop long enough to get whatever lesson it can teach you; then remember that it is always NOW and move on to the next thing, doing your best to rejoice. If you keep on trying to find out the secrets of the universe, you will find your ability to rejoice increasing. There is no other way. Try it now.

FUNDAMENTAL

THE NATURE OF THE SUBCONSCIOUS MIND

The Subconscious Mind is so vast in its depths of knowledge, power, and ability that no one has ever reached its limits. It appears to possess absolute memory. Its memory is not limited to the personal life, as far as experience goes at birth, but it seems to hold within it, highly classified and filed away, the memory of all life that has been developed on the earth.

More than that, it seems to have access to cosmic and inter-cosmic experience and memory. It is through this mind that we can reach the universal. The quality of the Conscious Mind is altered by that inner mind, that deeper mentality, called the Subconscious, which is ageless in its duration and, as far as we can determine, infinite in its ultimate quality.

In contrast to the Conscious Mind, there is that other, the Subconscious, which seems to plumb the depths of knowledge, power, and wisdom. Within that mind there are so many forgotten memories in different levels, merging and melting into one another, that there is no way to express its limits and it probably has none.

There is evidence that within the personal Subconscious Mind there is rolled up and highly organized the memory of the ages of life's expression, on all planes, in all species. It appears that within man there is everything that is below him. All the physiological and psychological characteristics of lower form of life appear within man.

For instance, the physiologist has made a study of biology, which is the history of life on the planet, including all forms it has taken, used, and discarded since it began the great experiment of evolution countless ages ago. No one can inform himself concerning the findings of embryology and still doubt that each individual of the human kind is a sum total of all that has gone before him.

When you realize that in watching the human embryo you are reviewing the ages unknown, all recapitulated in the brief period of six weeks, the realization is staggering. It signifies that our cell memory contains everything that has ever happened. EVERYTHING is within each human being, a registered cell memory, which expresses all cell intelligence and ability to build organs, discard them, and build anew.

Every child at birth comes into this world with the same number of Brain cells clustered around the same number of brain centers, the same organs, the same fundamental physical equipment. All these are expressions of the power of the Subconscious Mind. At birth, the body is shocked by the air; the lungs open, the babe gives its first cry of protest, and there begins the life struggle with environment. This struggle develops the Conscious Mind.

Each child comes fully equipped with the Subconscious, which indicates that the individual has been a part of this planetary life since it began, not in the sense of an impersonal ancestry, but that the individual itself is a continued, growing, and developing member of the family that this earth is nurturing. At birth, the child expresses wholly in the Subconscious or automatic Mind. It takes him about seven years to draw into Cell Consciousness enough of his personality so that his interest is primarily in the outer sphere. Before that time, the child knows and remembers as the adult does not, for nature has seen fit to draw the curtain of memory

for the time, that man may be compelled to give specific and earnest attention to the lessons that this workaday world will furnish us.

The second seven years, the child is a growing savage. He is not literally a pocket edition of the adult except in his potentiality. This should be remembered by all parents and teachers who have the care of the child mind in its unfolding, sensitive years. We expect diligence; will power, determination, persistence, and other high grade adult qualities in children. We ourselves do not live up to these qualities and so we do the child much harm.

When we understand that each child passes through every stage which all life, including its race, has passed, both physically and mentally, and understand the relationship between a child and his race mental age, we will advance in child training and thus improve the race. Man has slowly and laboriously come up to his present ideals and determination to establish and accomplish a purpose.

When we understand, we will lovingly guide and direct. When a youth under twenty-one years of age commits the crime of murder or robbery, we will know that he is passing through the stage of human evolution when that was the highest and best known method of personal expression and personal victory. It has not been so very long in race history when the man who could kill, rob, burn, and destroy the most was the greatest hero. Alexander the

Great and Phillip of Macedon, made their reputation, and maintain it today, because they were arch murderers and robbers.

This indicates how close we all are to the childhood grades of mind, and how close to the surface are those primitive instincts - the contents of the Subconscious Mind.

Each of us continues to recapitulate history up to our highest peak of evolution, When that is reached, we attempt to make another grade of advancement. The highest grade of human beings now continue their own development into the fifties and sixties, and when man as a race has developed a little more, it will not be an uncommon thing for men and women to be doing their best work at the age of one hundred, having just reached the peak of mental development.

Just now, however, many never grow mentally after twenty-one, fewer after thirty, and still fewer as the years advance. They have reached their peak. No added levels of the Subconscious Mind are drawn up to conscious recognition and practical use. Such persons plod along, accomplish little outside of getting the necessary physical comforts, and their demise is practically unnoticed by the rest of the world.

The Subconscious Mind contains all memory; therefore it contains mighty ability. It has access to all powers also, therefore our subconscious resources are limitless. Experiments on individuals lead us to believe that each of us is many times a

genius; we are musicians, linguists, know all language dead and living. We are chemists, mechanics, and everything else.

There is no doubt left in the mind of an honest, unprejudiced investigator that there are vast unknown regions of knowledge and power lying latent in the Subconscious Mind of each of us, and that we are neglecting our finest opportunity to live abundantly when we fail to endeavor to reach it and set it to working for us.

Each cell has its own consciousness, its own mind, and the cell mind is Subconscious Mind. It is the cell mind that creates disease or health. To be able to change cell mind means possible health, and that is reaching and bringing into practical use some of the resources of the Subconscious Mind.

These two minds, the Conscious and the Subconscious, must ultimately work together as one, before we can enjoy a unity within the self, which is necessary to ability and happiness. The inherent, fundamental instincts and desires common to all may be at war with the ideals of the intellect at our present stage of evolution, but this will not always be so. Each of us experiences the difficulty of trying to be ideal, but each suffers the same kind of defeat reported by St. Paul when he said, "The things I would do I do not, and I find a warring among my members." The day will come when we have reached a higher stage of advancement, when our desires, ambitions, urges, and temperamental tendencies will be in line with our highest ideals.

Our Conscious Mind maintains contact with the outside or physical world through the agency of our sense organs - eyes, ears, nose, taste glands, and tactile parts, chiefly the hands. But the Subconscious also possesses the faculty of contacting the outside world, interpreting the finer ethereal vibrations. When these vibrations are of sufficient importance, the Subconscious Mind releases the message to the Conscious Mind. It is this habit that accounts for our intuitions, premonitions, and so forth.

When the Subconscious and Conscious function in a state of perfect harmony, one's sense of intuition reaches a degree of perfection that transcends ordinary intelligence. The ecstatic state awakens Supernatural Wisdom and Consciousness of God. Men so inspired become the light-bearers and leaders of forward movements for the uplift of humanity and the progress of civilization.

Later on in the course, the Superconscious Mind will be treated at length and its relationship to the conscious and Subconscious Minds fully explained.

TECHNIQUE

This harmony between the Conscious Mind and the Subconscious can be cultivated. A person can travel mentally as well as physically, and can think pleasant or unpleasant thoughts.

By proper contemplation one is able, through the exercise of will, to induce a

state of mind that leads to the Subconscious and that empowers one to tap the main stream of creative power that resides within.

Free association is a good means of inducing a strong, powerful Subconscious development along right lines. Try to resymbolize your Subconscious Mind with the words listed below. Write down all the pleasant thoughts only that come to your mind as a result of seeing each of these words. Use two minutes on each. You may be surprised to know how much goodness you can create from any situation, however bad it appears at first:

garbage	wreck	failure	crime
ruin	sin	misery	hatred
death	anger	dirt	fire

ACCESSORIES

BREATHING FOR SUBCONSCIOUS RESYMBOLIZATION

To bring the blood stream the purifying elements that aid in this resymbolization, breathe "in, out." Take one deep breath, as you raise the arms to the height of the head. See that the abdomen works out from the navel. The arms will fall of their own weight, if they are thoroughly relaxed. This breath burns up your accumulated waste and gives your body fresh oxygen. The more air inhaled in a given period, the larger will be the amount of carbon dioxide exhaled.

EXERCISING FOR

SUBCONSCIOUS RESYMBOLIZATION

Stand erect, feet 10 inches apart, and let go of every muscle.

Bring hands to chest, raise hands with arms outstretched above head while saying slowly: "I shall resymbolize my Subconscious Mind."

Clasp hands together, very slightly. Lay them on the chest, while saying slowly, "Resymbolize," with head bowed.

Drop relaxed arms to sides, while saying slowly, "My Subconscious Mind."

Bend the body forward from the small of the back, and let head and arms dangle. See to it that there is not a particle of tension or rigidity about the body. At the same time that you drop the body, say: "I shall resymbolize my Subconscious Mind." Do this with eyes closed.

All exercises should be done naturally, without tension.

This mental exercise is done without paying attention to the breath, in order to impress words of resymbolization upon the Subconscious Mind.

EXHORTATION

You who crave happiness, buoyant health, security -

You who long to be free of the fetters of fear, worry, habit, inferiority, failure -

You must use the principles of the great masters so that you can come to possess the amazing power of training and directing that deeper self of yours . . . so that your subconscious self will do your every bidding . . . so that it will get for you the cherished things of life . . .

Travel on, great soul, to thy destiny of supremacy in the universe of thy creation!



BIBLE TEXT FOR THE LESSON

"For whosoever hath, to him shall be given, and he shall have more abundance."

Matthew 13:12.

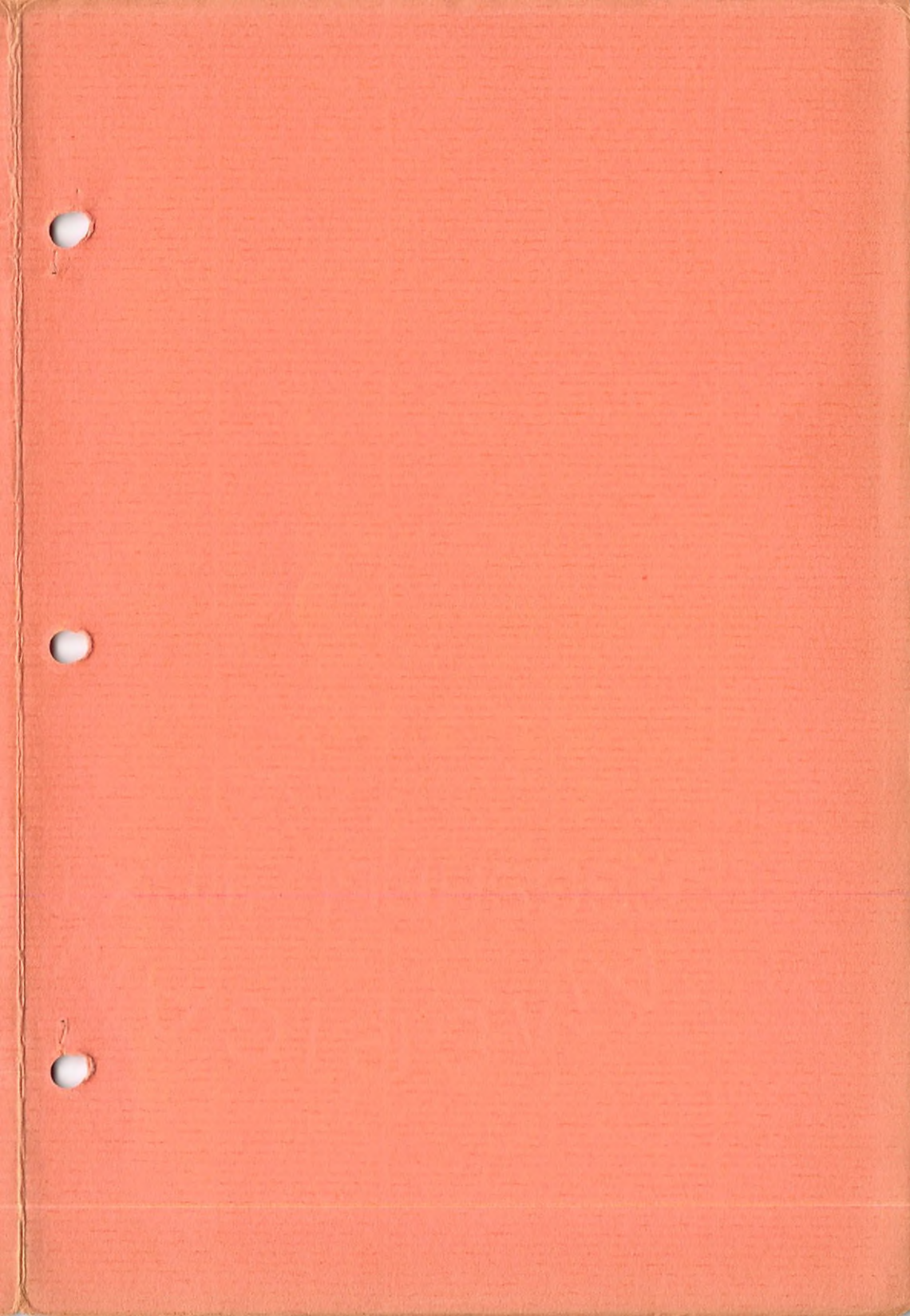




EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 13 • 14

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS OF THE COPTIC FELLOWSHIP OF AMERICA

Part One — Rudimenta

Lesson 13, 14

"MAN—LIFE AND LIVING"

PERSONAL

INSPIRATION

When we realize how little of the sum total of reality our senses convey to us, and how little we would know if we had not discovered the microscope, the telescope, the X-rays, and the power of the radio, telegraph, and telephone, we tend to become meek in our judgment of the real nature of the universe and the possible existence of forces, powers, and personalities which our meager imagination is unable to picture.

A little reflection will prove to us that our intellect is very faulty, and our judgment is not always to be depended upon. Time was when man laughed at every step forward, derided every new idea, and even burned the most advanced thinkers at the stake. Why? Just because the intellect had no perspective from which to draw conclusions.

It is observable that the more a person knows about nature and her laws, the more interest will be manifested in any possible new discovery or advancement. Conversely, it is observable that the less people know, the more loudly do they proclaim their views, and make up in noise for the lack of weight in depths of comprehension. They adjust themselves in derision, which gives them a false sense of superiority.

The ultimate quality of the Conscious Mind, when it is developed through reaction to environment, includes Initiative, Discrimination, Judgment, Controlled Imagination, Will, and Desire. These mental qualities can be brought under conscious control in highly developed persons, but in those of lesser development they succumb to an inner power that modifies their activity into something akin to undesired compulsion, in which the human being finds himself helpless.

Intellectual training may enable a man to see the folly of certain actions and thoughts, and yet he engages in them just the same, and is unable to help himself. This shows that very near the surface of mind there is an inner power that may at any time take entire charge of the mind and action.

Just as the physical recapitulates the ages, so does the mental review and re-express the ages of mental unfoldment. And here again we find the recapitulation reviews and expresses in the same order in which Mind of the ages has unfolded. Hence in one individual we can review the ages, and know the past, because it is re-expressed before our gaze.

We, you and I personally, have been here a long time, so long that the contemplation causes us to be weary, and it is not necessary or practical to dwell upon this fact for more than passing comment for enlightenment. Our life is NOW. Our problems of **today** are the practical things that confront us, and these rightly demand our primary attention and solution. To them we must ever turn.

FUNDAMENTAL LIFE PROCESSES

It is evident that if a soul is to descend into the level of physical substance called matter, it is under the necessity of building its vehicle from the materials on that level of life's expression. Therefore, the aspiring student must have instruction concerning breathing, drinking, eating, and exercising.

The air contains an element necessary to body purity ; this element is called Oxygen. Oxygen develops the lungs and cleanses, strengthens, and vitalizes the body.

Anyone can develop his lungs and automatically use them to purify the body, by engaging in active play, such as tennis, baseball, hockey, basketball, running and jumping contests, and the milder forms of walking engaged in while playing golf. The play element adds to the value, as interest and enjoyment always free the body and develop it toward the lithe, graceful activity of normal youth. The American people have invented too many ways of getting around without physical effort, and unless they realize the deleterious effects of continued inactivity, the race will suffer both in body and mind. The natural person, who is free to exercise his natural instincts for health, will naturally develop the lungs.

About four-fifths of the earth's surface is water. About 70% of the human body is water. Water is necessary to cleanse the body, perform its functions, and complete its actual content. Thus, an abundance of water-drinking is necessary. When people are very active and perspire, and the blood is coursing through the veins to

supply energy for activity, the instinct to drink asserts itself, and no immediate instruction is necessary. But here in America, where people are too inactive, and their minds are occupied by too much work and too little play of a physical type, they need to be instructed and given specific attention to this practice. About two quarts a day are necessary.

A small portion of actual material is necessary each day to rebuild wasted tissue. One necessary kind of food is protein, which is furnished in many natural foods in at least small quantities. In the Egyptian Temple, students were furnished with natural foods. The grains were beaten and mashed by the students' own muscular effort. They flailed out the grain and cleansed it of its chaff. The bread was made of this crude but natural material. It was baked into thick brown crusts, and then allowed to dry ten days. Students were compelled to use terrific muscular power in chewing.

In this country, where foods are both processed and made soft, direct information must be given, and nature's elements must be sought to supply the material for building a substantial body.

Food, to be properly assimilated, must be broken down and refined at every stage of digestion. When food is as hard as the Temple bread, much chewing is necessary, which prepares the food for stomach digestion, where it is again broken into a more refined state by the stomach juices, after which it goes on into the duodenum and small intestine, where the digestive juices are reenforced by the agents contributed by the liver, spleen, and pancreas. This process is fairly familiar to most persons, but there is something that happens at this stage of digestion which is not commonly known.

Soon after the food enters the small intestine, an unknown process takes place, the result of a contribution of the Mesenteric

Glands. These glands really develop the usable substances into incipient, unfertilized eggs, which actually float about in the liquid, milky substance. This mesenteric activity is the next-to-the-last stage of digestion. The last process is accomplished when this milky substance is taken into a tube provided by nature for that purpose and conveyed into the heart, whence it is forced into the lungs, along with the blue or impure blood, which has just returned from its journey throughout the system where it has been accomplishing its work of purification.

The lungs are provided with a very thin membrane. The walls of all the cells of a normally developed pair of lungs equal in area the surface of the body. When we breathe correctly or violently, the air floats over this entire surface. The content of the blood at this point is predominantly acid or negative, while in the air there is a positive element commonly known, which is Oxygen, and another not known, for which there is no English word, since the English world does not recognize its existence.

Orientals have known of this element for many hundreds of years. Egyptian philosophers call it PRANIK. It is really the purest, most refined element of the universe that earth man can as yet assimilate. How many higher grades of energy are to be discovered as mankind unfolds into more refined states, is of course an open question, to be answered when the higher states are reached.

But food is never food, and usable by the body, until it has been impregnated by this Divine energy. Therefore, the completeness of any breath determines how much of the surface of the lungs is covered with the fresh, positive Divine element, which carries new life to the entire body. Those who are active get more of this living energy from their food than those who breathe too lightly. It be-

comes evident that it is folly to increase the food supply to gain strength or weight, because no material is food until this all-pervading element, which is the nearest contact man can have with the Divinity, has completely pervaded the lungs through complete breathing. This means that he who does not work dies, no matter how much food is put into the stomach.

TECHNIQUE

We must first learn what to do, then get into action, use and apply our knowledge, and work it into personal qualities. Exercise of any function is necessary to its growth and development. This is true of all phases of personality expression; physical, mental, and all more refined levels usually called spiritual.

Physical exercise involves both mind and body. We never accomplish anything worthwhile without definite purpose. We must decide what we wish to accomplish in our exercise.

The physical side of exercise is tension and relaxation. When wishing to treat, correct, or develop any part of the body, center the attention in it; use whatever effort or method necessary to tense, tighten, the tissue or part. This squeezes the blood from the part, but it also sends a message to the brain that more energy is to be needed because of the extra activity. And so, when we relax, the blood rushes in, carrying an abundance of food for repair and for nurturing cells to build young growing cells. One should exercise just enough to accomplish this process—sufficient to activate but not to tear down and accumulate extra waste.

You can make a study of tensing the hand, extending the tension into the forearm, turning the hand and tensing until you are sure you have reached every muscle and tendon in the entire arm.

Relax between positions, to allow renewing feed to reenter. Do this slowly, studying the processes and the feeling until you sense the value. You can use massage where it is difficult to get consciousness into the tissue, such as massaging vigorously the scalp, or pulling against a bed post or any object that will afford resistance.

The exercises can be taken standing, sitting, or in any conceivable lying-down position, on the back, fiat, with no pillow under the head—on the face,—on all fours, tensing while doing the “bear walk,” etc. Anyone who will try to study processes and results, can vary the exercises from day to day, and obtain much better results than can be accumulated through a set of exercises taken in a stereotyped fashion.

When exercising for self-healing, begin carefully, since there are circumstances that make it necessary to exercise around or near the affected part. In some cases, it is necessary to exercise every part of the body except that which is immediately affected. Care and intelligent thought and judgment must be used, and in specific cases, no one can supply this but yourself, since personal teachers are not sufficiently numerous to meet all personal demands.

Drive the Will into the part, commanding and demanding the new blood shall circulate in the diseased part and carry away the old degenerated tissue. Do this frequently, resting between times, relaxing both mind and body completely. Whenever possible take a brief nap.

ACCESSORIES

BREATHING

The "Joy of Life," breathing, fills the body with vigor and, when practiced faithfully, develops an eager, life-loving physique.

The breath is "in, in, in, out." Repeat twice.

Stand erect, feet 10 inches apart.

Bend arms at elbow, with hands on shoulders. Turn body to right, swinging arms on level with shoulders.

Close hands and clinch, as if about to punch. At the same time breathe in.

Return hands, open, to shoulders.

Turn body to left, without moving the feet.

Swing arms, as you did, to the right; breathe in.

Again turn body to right, breathe in.

Then turn body to left in same manner, and breathe out.

EXERCISING

Exercise builds muscle and energy and endurance. Exercise at first need not be too strenuous. You can gradually acustom yourself to greater amounts of exertion in your exercise. A fine all-'round exercise for persons who usually do not get enough muscular activity in their daily life is the following:

Sitting with feet apart and arms extended to the sides, twist and stretch the body around until the right hand touches the left foot. Then twist in the other direction until the left hand touches the right foot. Practice this exercise for five minutes every day. The increase of circulation that comes from such stretching will add years to your life.

EATING AND DRINKING

Here is a salad that combines many of the most necessary food elements into a delightful dish:

1 cup cottage cheese	Watercress
1 cup sour cream	Escarole
Radishes	Tomato

Mix cottage cheese and cream. Combine with watercress and sliced radishes. Serve on bed of escarole. Lay sliced tomatoes on top.

EXHORTATION

LOVE IS THE FILFILLMENT OF THE LAW. HEED THE COMMAND OF THE UNIVERSE, O EAGER SOUL, AND GIVE THY LOVE TO THE OTHER INHABITANTS OF THIS EARTHLY PLANE BY SHOWING TO OTHERS THE SERVICE, THE SYMPATHY, THE COOPERATION, THE UNSELFISH DEVOTION THAT OUR GREATEST MASTER SHOWED. MAKE THYSELF WORTHY TO COMMAND THE POWERS OF IMMENSITY IN PERFECT HARMONY. MAKE OF THY LIFE A MIRACLE EVEN AS THE GREATEST MASTER MADE A MIRACLE OF HIS. THE POWER IS IN THEE TO OPERATE THE UNIVERSE, AS THOU HAST HAD PART IN DESIGNING IT.

BIBLE TEXT FOR THE LESSON

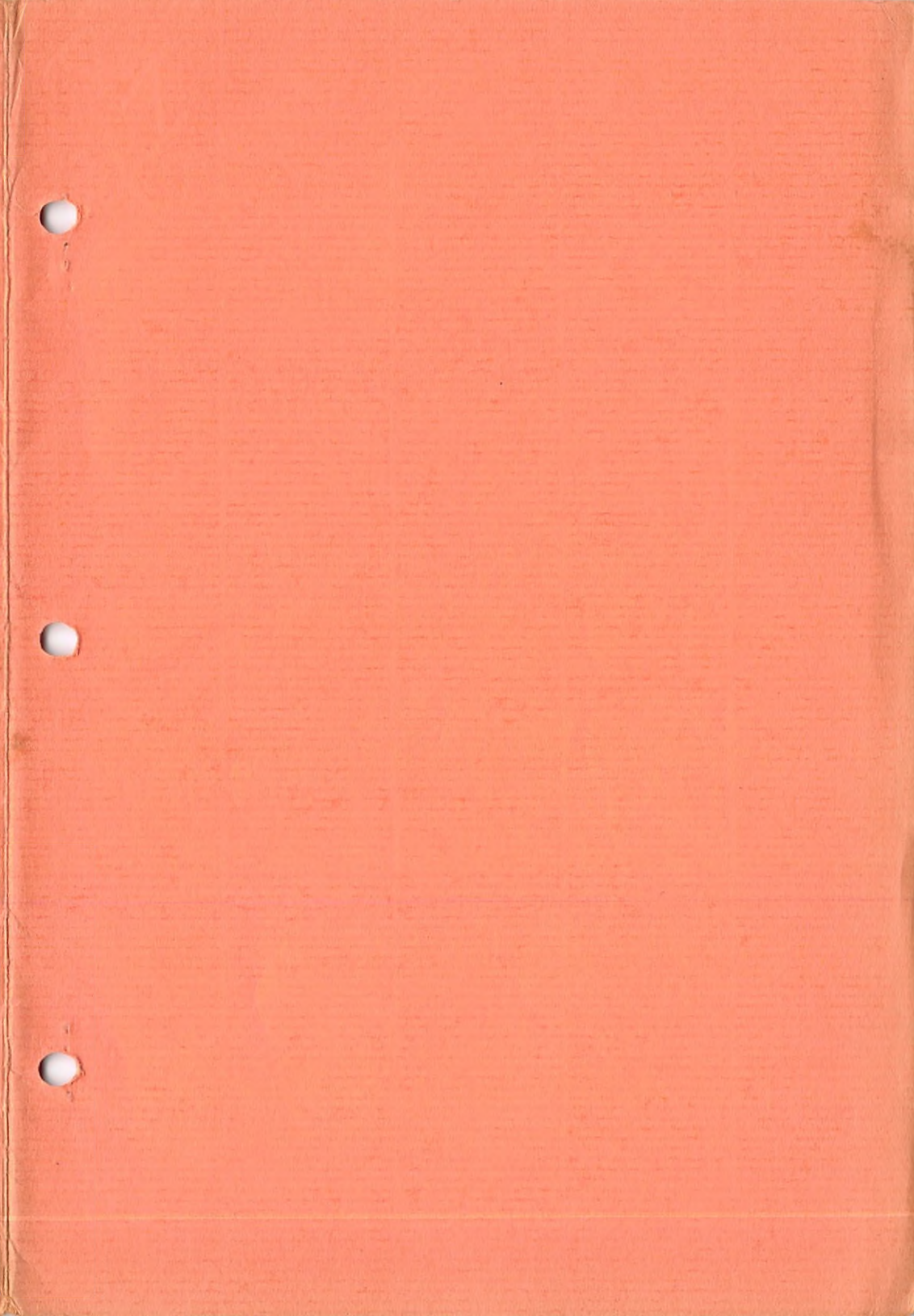
"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." (Eccles., 1:9)



EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 15 - 16

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
of
THE COPTIC FELLOWSHIP OF AMERICA

LESSONS 15 and 16

"MAN - PHYSICAL EVOLUTION"

PERSONAL

INSPIRATION

WHAT IS EVOLUTION? The dictionary defines evolution as: "The act of unfolding or developing; growth, as the evolution of a moth from a caterpillar....Biologically, the gradual development of higher forms of life from a lower stage of living matter; also, the theory concerning this development."

Philosophy, which by its very nature is older than science, first gave rise to the theory of evolution in its broader aspects, and Professor J. A. Leighton, author of The Field of Philosophy, attributes this concept to the philosophers of Greece. Heraclitus observed that, "All things flow." Thus the fact of continuous change was noted. Subsequently another student of "things in general" declared that nothing is permanent except change. After the idea of flux was established, the conclusion

that this flux was not meaningless, logically, came into being. Men became convinced that the motion perceptible on every hand had an underlying significance, and the comprehension of this significance became the beckoning goal of assiduous thinkers. Leighton points out that before the hypothesis of biological evolution was advanced, Herder and Hegel undertook to show that evolution was readily observable in human thought, culture, social institutions, and so forth. That is, they sought to demonstrate that in the affairs of men we can readily see growth and development.

Herbert Spencer says: "Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation."

Acceptance of the concept of evolution naturally entailed the formation of opinions and theories concerning its nature. The mechanistic or materialistic interpretation was based on the assumption that evolution resulted from the blind interplay of forces. In other words, the guiding principle was chance, and the ordered unfolding of being was accidental.

Followers of teleology or the study of purpose, however, disagreed with this theory and maintained that the presence of a "world-designer" was indicated. According to Leighton, they held that "the observed adaptation of organs to one

another and of organisms as a whole to the environment could be explained only upon the assumption of a world designer."

Henry Fairchild Osborn in his book called The Origin and Evolution of Life upholds the physiochemical rather than either the vitalistic or mechanistic theory. He says in his treatment of the subject: "We may express as our own opinion, based upon the application of uniformitarian evolutionary principles, that when life appeared on the earth some energies pre-existing in the cosmos were brought into relation with the chemical elements already existing. In other words, since every advance thus far in the quest as to the nature of life has been in the direction of a physiochemical rather than of a vitalistic explanation, from the time when Lavoisier (1743-1794) put the life of plants on a solar-chemical basis, if we logically follow the same direction we arrive at the belief that the last step into the unknown - one which possibly may never be taken by man - will also be physiochemical in all its measurable and observable properties, and that the origin of life, as well as its development, will ultimately prove to be a true evolution within the pre-existing cosmos."

(In this connection, it should be noted that Osborn describes vitalism as "the existence of specific, distinctive, and adaptive energies in living matter - energies which do not occur in lifeless matter.") Thus vitalism is seen to approach more nearly to the teleological view than does the mechanistic theory.

In the nineteenth century Darwin came forward with the definite scientific theory of biological evolution, posited upon the existence of life in a primitive form, partaking doubtless of the nature of the amoeba, which the dictionary describes as, "A genus of microscopic organisms, consisting of a mass of protoplasm which moves about in fresh-water ponds by means of finger-like processes with which it grasps its food."

From some such theoretical original cell, all life is believed to have sprung, and Darwin explained the diversity of present forms by saying that life had to adapt itself to innumerable earth environments and hence modified itself, or was modified, as occasion demanded. He held also the occurrence of "spontaneous variation" as a means by which species are still further varied. He pointed out that the process of evolution essentially resulted in "the survival of the fittest." Thus the creatures that are most perfectly camouflaged, or in other words, those that harmonize with their background and are least visible to their enemies, continue to exist while others perish. For instance, the polar bear, which moves always in a world of snow, is covered with white fur.

Preceding the appearance of the first living cell, there existed, according to Osborn and other scientists, "the lifeless earth." The nebular hypothesis of Laplace was based on the concept of the earth as a molten globe, which gradually cooled to the point where life became possible. Then came the planetesimal theory, and in

describing Chamberlin's explanation of this theory, Osborn says the earth "originated in a nebulous knot of solid matter as a nucleus of growth which was fed by the infall or accretion of scattered nebulous matter (planetesimals) coming within the sphere of control of this knot."

Scientists have further concluded that the evolutionary process embraces other planets as well as the earth. On this subject Leighton says: "To the astronomers also the most plausible hypothesis to account for facts revealed by the telescope, applied mathematics, spectrum analysis, and sidereal photography is the view that the solar system is the result of evolution."

SUMMARY OF

PHILOSOPHIC AND SCIENTIFIC ATTITUDES

From this brief review of the theories of philosophers and scientists, we find that among thinkers of the present time evolution is an accepted fact. Some may concentrate upon one phase of the process and some upon another, but the actual existence of such a process is no longer questioned. The philosopher holds that there is ordered change and development, and the scientist undertakes to show in detail just how the law operates. The paleontologist digs into the earth and discovers the skeletons of prehistoric animals, from which existing forms have evolved. The biologist studies life in its present manifestations from the simplicity of the amoeba to the complexity of man, and points out that we have before us life in

all its evolutionary stages. The embryologist emphasizes the fact that in every foetus is recapitulated the entire history of evolution. Thus man's general knowledge concerning the workings of the law of evolution is constantly being increased and clarified.

WHENCE CAME LIFE? But both philosophers and scientists of the Western world pitifully fall down when the matter of beginnings is considered. What started things? Whence came the first living cell? What is life? In his excellent work on Creative Evolution, Bergson, admitting the fact that there had to be a cause, simply describes the reason behind existence as "the original impetus."

In The Outline of History H. G. Wells says briefly, "We do not know how life began upon the earth." Osborn has as a chapter heading the subject, "Preparation of the Earth for Life." With him, as with other scientists, the concept of the one time "lifeless earth" is a basic one. Yet he and the others hold that amidst the wastes of lifeless matter life one day became manifest. It just happened - how or why they cannot say.

Inconsistently enough, scientists at the same time maintain a belief in orderly unfolding, in evolution. That is, they believe in a certain uniformity of development. Early in his book, Osborn says he will follow this interpretation, and he explains it thus: "The uniformitarian doctrine is this: present continuity implies the improbability of past catastrophism

and violence of change, either in the lifeless or in the living world; moreover, we seek to interpret the changes and laws of past time through those which we observe at the present time."

But how is it possible for anyone to reconcile the sudden and inexplicable appearance of life in lifeless matter with the theory that there has been no violent change? Though the scientist has made this attempt, he has not succeeded in satisfying himself or anybody else as to the underlying cause of the phenomenon. The law of cause and effect, which is the very breath of life to the scientist, indicates to him that life could not have originated accidentally, and yet, with all his experimentation and research, he has been unable to find the cause.

He contents himself with the vague idea that in the warm slime of the prehistoric earth, life was spontaneously generated. But in so doing he contradicts the very theory that he is seeking to demonstrate. If the spontaneous generation of life is accepted, logic forces us to abandon the theory of evolution. But that we are unwilling to do. In fact, we cannot do it in the face of the evidence that surrounds us. The only alternative is to harmonize the existence of life with the theory of evolution.

OCCULTISM AND SCIENCE: The solution of the problem can be found if the scientist will merge his efforts with those of the occultist. In his attempts to elucidate the truth, the scientist has been looking

always outward, endeavoring to find in the realm of materialism the answers to his questions. Seemingly it has not occurred to him that the ultimate answer may lie within himself. Alexis Carrell, one of the most notable scientists of the present time, is arriving at this conclusion. In his book Man, the Unknown, he stresses the fact that our civilization has been built up without an adequate knowledge of man, for whose benefit it has ostensibly come into being. In other words, our attention has been objective rather than subjective, and as a result thinkers and experimenters in general have arrived only at half truths.

Meantime, the Coptic Masters, in the quietness of their temples, have looked within as well as without for truth, and they have arrived at a cosmic view that is rational and consistent. They, too, believe in evolution, but in their belief are no such paradoxes as that of violent change suddenly manifesting itself in the midst of uniform development. Long ago they perceived, as Jesus the Christ perceived before them, that man's powers of perception are not limited to the five senses. Through introspection, concentration, and meditation they have come into contact with the inner aspect of truth. Thus they have arrived at the knowledge that rounds out and completes the theory of evolution.

COSMIC EVOLUTION: The first step, of course, is to dismiss Osborn's fallacious concept of lifeless matter. Matter has never been without life or consciousness

because matter is simply a projection or precipitation of divine thought. God, the Creator, who was formerly in existence only as idea or universal consciousness, chose, in accordance with the law of His being, to give expression to Himself through matter. In order to do this, God became involved in the lowest form of consciousness, which was mineral consciousness. As a logical necessity, involution had to precede evolution. If evolution is unfolding, there had to be something present to unfold. That something was God-consciousness manifested in the low vibrations of the crystal.

Within the dim consciousness of the crystal was the urge to grow. Hence, through countless eons mineral life struggled toward the higher expression of vegetable life, and this goal it finally reached. The urge to develop was still present and growing more clamorous in this higher stage. The rose dreamed of becoming a butterfly, perhaps, and the tree longed to be a bird.

After what may seem to us an infinity of time, life as the scientist understands it was evolved. Today any biologist in his laboratory can point out a low form of cellular growth that is, strictly speaking, neither vegetable nor animal, yet it partakes of the nature of both. This may be termed the missing link between the vegetable and the animal kingdom. It is tangible evidence that life has progressed from plant to animal manifestation.

A certain bit of individualized God-

consciousness, which we may take for an illustration, has now evolved from a stone into a plant and finally into an animal. In its mineral form, when outside stimuli must necessarily have been negligible, the urge to evolve must have come almost wholly from within, but it did come. Its presence can be explained only by the cosmic motivation of God-consciousness.

When the plant stage was reached, outer stimuli of course became a more important factor, and the impulse toward growth became keener. As a result of the heightened vibration, the given soul spent relatively less time as a vegetable than it had as a mineral. As an animal the general speeding up is still greater. The inner urge is taking the form of more and more definite desires. The giraffe, as some writer points out, coveted the tender green leaves that it saw on the higher tree branches, and in time its neck increased to such a length that it was able to reach them.

By universal law, every reality exists first as a thought or a desire, for, as we have seen, matter is merely an expression of mind. Making increasingly active use of this law, the soul within the animal realm changes and reincarnates until it takes the highest animal form.

As the climax of the long and tortuous process of its evolution the soul now takes human form, and we have man, a being of infinite potentialities because he is able to realize the full significance of his existence. Freighted with the

experiences acquired during billions of years of evolutionary growth, he has arrived at the point where he can comprehend his relationship with God. He is essentially a part of the Creator and may share in God-consciousness in proportion to his desire to do so. No limitations are set upon Him; those he has are self-imposed, and may be eliminated at will. Man is earth-bound only in his imagination. His home is the great universe with all of its rolling planets. He himself is infinity; he is cosmos. He has nothing to fear, nothing to bow to. His allegiance is his own. Realizing the essential unity of all life, the awakened man sees in his fellow beings expressions of that same cosmic force of which he himself is an expression, and a feeling of love for them all springs naturally up within him.

COSMIC HARMONY: Man's thought, evolving within him, has brought forth at last the understanding that he has been growing throughout the countless eons of time toward complete God-realization or God-consciousness. Though in the majority this mystical union is not yet complete, some of the Masters have experienced it. They know through direct contact that the cosmic harmony resulting from this union is the great goal toward which all souls evolve. Few have reached it as yet, but those who have seek to inspire the masses of still struggling souls with the assurance that infinite wonder and beauty awaits them.

THE UNIVERSE IN MAN: So marvelously is man identified with cosmos that each atom

of his body is a solar system in miniature, or perhaps we should say systems. Around each positive proton, or sun, revolve continuously numerous negative electrons, or planets. These revolutions take place in space, in apparent vacuum, just as planets in the astronomical universe revolve in what some scientists have termed ether, but what Einstein calls simply a continuum. But this continuum is not a void, the Masters have learned. It is filled with cosmic consciousness. Divine thought, in the form of cosmic rays, penetrates into each tiny atomic universe and dwells there always. Within the brain of man itself is a small circular cavity, which, from a purely physiological standpoint, appears to be a vacuum, but in reality is inhabited by the spirit of God.

Thus we see that, just as the complete history of physical evolution is duplicated in every fetus, so the whole evolution of consciousness is illustrated in the human body, made up as it is of myriads of simple cells, which on one hand are grouped into particular and complex organisms, and on the other may be resolved into atoms, which are the basis of all existence from the crystal upward to man.

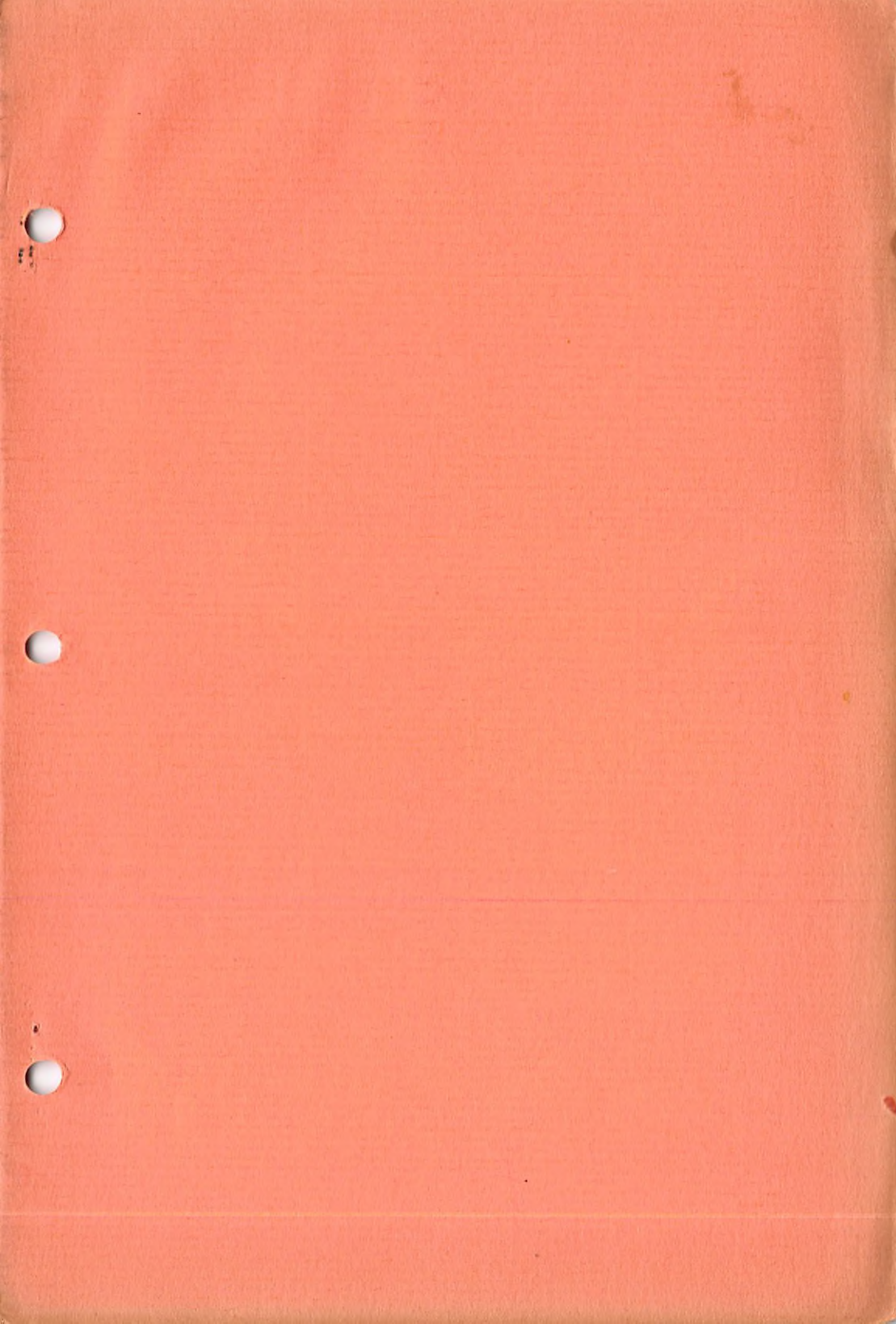
But it has been necessary to coordinate mysticism with science and philosophy in order to bring out the full significance of evolution. As we have seen, reason and intellect working alone were able to discover only the objective aspects of the truth. Without the help of the Masters, we still would not know that "the original impetus" was God-consciousness.



EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 17 - 18

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"MAN — SPIRITUAL EVOLUTION"

Lessons 17, 18

PERSONAL

INSPIRATION

From our lesson on physical evolution we have learned that in every speck of matter there is a spark of intelligence, and this intelligence is in reality the living God. In the stone, of course, God has not reached the degree of expression that he has reached in man; nevertheless, his presence there is just as real and definite as in higher forms. Therefore, the apparently lifeless crystal shares, just as we do, in the universal consciousness. We have seen that the human being of today is the result of slow and tortuous progress over a period of untold millions of years. Just how long it has taken a single living cell in the depths of the sea to develop into man as we know him at present, even the scientists cannot say. But the fact that this marvelous evolution has taken place, is evident to us all.

In this lesson we intend to take you back into the cause which lies behind the evolution of the soul of man. To the Western mind, the theory of reincarnation may seem upon first thought fantastic and incredible, and this is not surprising when we consider the existing confusion regarding its interpretation. Naturally we cannot accept something that we do not fully understand, and it is only

proper that our minds should operate in this manner. Although Jesus the Christ taught the doctrine of reincarnation, this important portion of His teachings has been eliminated from the Bible, and Christians of the Western World have accordingly suffered a great loss. The philosophy of Christ has come to you, therefore, in a mutilated form, while in the Coptic temples of Egypt his teachings have been preserved just as they originally fell from his lips.

When we consider that the Bible has passed through forty-six revisions and various translations, it is only logical to assume that changes must have crept in. Since the translators were men, mistakes were more than liable to occur. At the same time, some of these men may have had reasons of their own for feeling that knowledge concerning reincarnation should be omitted. As to these things we can only form surmises, but the fact remains that the truths of reincarnation have been denied to Western Christians.

Without the illumination of thorough explanation and discussion, the term reincarnation has come perhaps to signify something mysterious and even wicked. In many cases, Christian clergymen have gone so far indeed as to brand the belief as poisonous. But, if fear has been thus aroused, that fear is based on ignorance, and nothing else.

If you accept as a fact the material evolution of man, as a Christian you must accept also the fact that evolution can be caused only by an intelligence. Hence, my dear student and reader, here is a crucial point, and we must meet face to face very frankly and sincerely, for the next few paragraphs will have a far-reaching effect upon your life. Please believe that we have no wish to offend you or to hurt your feelings in any way. Neither do we seek to force upon you a belief for which you may not as yet be ready.

Our only thought is to enter with you into a friendly discussion of these matters, hoping at the same time that your mind may be stimulated to delve deeper and deeper into the mystery of life until at last you find yourself able to attain a satisfactory solution. Let us discuss and learn.

Do you agree that God is universal? Yes.....?
or No.....?

If you say yes, you must understand the full weight of that answer, which means that God is not merely present as an individual in some particular place or spot, as some religious teachings would indicate, but is present everywhere at the same time. It means, in other words, that God is omnipresent. There is no specimen of life, no speck of matter that does not contain within itself the pulsating God. Therefore, it is true that God sleeps in stones, breathes through vegetation, and moves through man. He expresses himself through these varied forms by means of temporary individualization, which we may call manifestations of the spirit. This temporary individualization is of course subject to change. What would you call this change? Would you say that God's individualized intelligence dies when the physical body dies, or would you say that it continues to exist thereafter?

The Western Christians say that the spirit of man does not die but goes on existing either in a joyful place called heaven, which is attained as a reward for good deeds, or in the miseries of hell, where eternal punishment for sins is received. Although at present the church does not always maintain that these two places are real in the actual physical sense, in the past it taught that heaven was a realm of static bliss where the righteous played throughout eternity upon golden harps, while hell was literally a lake of fire, in which

the damned souls suffered forever the torture of the flames. Now, however, since the awakening mind of modern man is refusing to accept this doctrine, the church has begun to modify her teachings concerning heaven and hell, and their concrete nature is not emphasized so much as formerly. However, the idea of reward or punishment after death persists, and people are many times kept in bondage by inference and suggestion if not by dogmatic statement. At best, heaven and hell have become states of consciousness, which mean to the soul eternal joy or eternal sorrow.

Let us now analyze God as usually presented to you, and see if we find him to be what is commonly claimed by the church. In the first place, you have been taught that this is the only life which you live. In other words, it is up to you to make good and gain eternal bliss. Otherwise, you will be doomed to everlasting torment. We cannot but doubt the truth of a philosophy such as this. How do you feel about it?

If this doctrine is sound, may we ask you whom you are going to blame for the condition into which you are born? Suppose your parents were ill or deformed, and their ailments have been passed on to you. Imagine yourself born in the midst of terrible poverty and squalor, where the opportunity for human welfare is practically nil. Conceive of yourself as having come into the world as an idiot. Picture yourself in any state of human misery that may occur to you, yet, according to the theory we are discussing, you are not to be blamed. God and God alone has caused you to be what you are and where you are. If you were a crippled tenement child in the slums of New York and could visualize a healthy normal child playing in the sunshine on a green Virginia meadow, could you see any justice in the God who had placed you in a situation of wretch-

edness, and the other child in a position of great good fortune? Wherever we may look throughout the world we see some who are enjoying health and abundance, while others have known only illness and poverty all of their days. Yet, with the odds so much against them, the masses of the unfortunate have only one life span in which to earn paradise or merit Hades. Can it be that the dice of God are loaded, that he intends from the beginning that some are to win and others are to lose? If this be so, can we look upon God as just? Yes.....? or No.....?

Still, if we have had nothing to do with placing ourselves where we are, the whole responsibility must fall upon God. Therefore, if he be merciful as well as all-powerful, will he not even things up in the end for the unfortunate by compensating them all with the bliss of heaven. The church says not. In saying so, it denies a God of justice and love. But to accept a God without these attributes is for us impossible, and we feel that it is likewise impossible for you, dear student.

If God were thus, his individualized consciousness could not have evolved as it has from the crystal upward to man. The positive urge toward growth and development would have been missing, and the negative element would have dominated. The conscious desire to be and become would have been replaced by stagnation. But we know that the exact opposite is true; we have advanced and become greater. Therefore, God must be a God of love and justice, and for the seeming injustices around us there must be an explanation. In seeking this explanation, we naturally ask, "Who is God?", and "What is God?"

Those who have not worked clear through the apparent problem are likely to give the answer of the atheist. Many are devoted adherents of the church up to the age of maturity, then, when they

realize the kind of God they have been asked to accept, they react so suddenly and completely that they deny the existence of any God.

But in reincarnation as Christ taught it lies the solution of the whole problem. He gave this teaching directly to the founders of the Coptic order, who for long years cherished it secretly in their temples. Then as people became mentally awakened and ready to receive it, it was transmitted to them.

However, just as Christianity in the Western World has been split into six hundred denominations, so interpretations of reincarnation in the Orient have likewise been varied, and in some of these interpretations may lie the source of the confusion that has arisen in Western minds regarding this subject. For instance, the Pharaohs in Egypt believed in former times that the spirit of man always returns to the same physical body that it has left at death. Whenever needed by friends, relatives, or the nation, it comes back and assumes the cast-off garb of flesh in order to be of assistance. That is why archeologists discover wonderfully preserved mummies in Egyptian tombs. They find the bodies of great masters, kings, and high priests, all carefully buried in huge sarcophagi and concealed in tombs that have been made almost impenetrable. With them have been hidden away their most precious possessions such as jewelry, chariots, and money—all with the thought that the owners will come back and use them at some future time. As an added protection to the mummies and their belongings, curses were set upon any who might disturb the remains or steal the valuables, and the significance of these curses we shall explain in a later lesson.

But the true doctrine of reincarnation as taught by Buddha and Christ does not maintain that the spirit returns to the same physical body. It comes back many times of course to manifest

itself in flesh, but each time it inhabits a new body. In fact, each spirit must continue to reincarnate until it has freed itself of all earthly attachments, and become completely emancipated from materialism. Only after that can we hope to enter into that higher state of consciousness which we may call heaven. All thoughts of limitation must be outgrown, and toward all of our fellow beings we must develop an attitude of tolerance and love. Our love must be broad and deep enough to encompass all creeds, all nations, all races. Then we shall truly have earned our right to heavenly bliss, and that bliss, in the form of God-consciousness, will be ours. But it is no simple and easy matter to reach this goal. Yet we can work toward it serenely and confidently, knowing that we have within us abundant power to attain it.

The method of progress that we follow is reincarnation. The term, as you will doubtless recall, is derived from the Latin *in*, and *caro, carnis*, meaning flesh, "a word used to express the manifestation of the Deity in the flesh under the human form." The prefix *re* denotes a repetition or returning. Hence, reincarnation signifies simply a returning to flesh. As we know now, that which returns is the spirit, or individualized God-consciousness. Before a soul can arrive at the point of God-realization and merge again with the universal consciousness, countless passages are necessary, for its awakening is brought about gradually through eons of earthly friction. Through tortuous experience knowledge is slowly, yet thoroughly achieved. The task of the soul is to come into possession of all the laws of being; only thus can it arrive at infinite wisdom and become in fact omniscient. For one kingdom of consciousness alone eight million reincarnations may be required before the soul is able to pass into a higher realm of consciousness. In the mineral stage, where exist the lowest vibrations, progress is naturally slower than in the vegetable kingdom, and by the time the animal kingdom has been reached the process is found to be considerably speeded up.

Surrounding the human consciousness are seven cycles through which it must pass in the course of its development. Souls within the first three cycles are still definitely earthbound and may have to be reincarnated an infinite number of times before they can enter the fourth cycle, where reincarnation becomes voluntary and less frequent. In the sixth cycle souls have lost their individual consciousness, and those which have reached the seventh cycle pass directly into the state of God-consciousness.

This brings us to the realization that death as a monster of darkness does not exist. Death is simply change, the passing of a soul from a physical into an astral body. When this experience occurs all of the events and happenings of the life span are swiftly released from the sub-conscious mind and thrown, much in the manner of a motion picture, upon the screen of the conscious mind. From there they go into the super-conscious mind, and thence outward into astral form. But it must be borne in mind that a person patterns his astral body in accordance with the deeds done in life. If he has been good, struggled faithfully upward, and overcome error to the best of his ability, the astral form will likewise be good, and in his next reincarnation he will enjoy a healthy body and an environment superior to that of his previous life. But if a human being fails to make use of his power to live sanely and beautifully, his lot in the next life can only be an unhappy one. We are all subject to the Law of Karma, which is simply the law of cause and effect. If we desire to improve our condition, we must work definitely toward that end. If we relax, we stagnate and become definitely negative. As a result, we bring misfortune upon ourselves in the next life as well as in this one. A suicide may be still born upon his next reincarnation, and a person who lives wrongly and harbors perverted thoughts may cause himself to be reincarnated as a cripple.

Thus, according to the Law of Karma, ugliness begets ugliness, and beauty begets beauty. It is a cosmic law that is just and fair, and, if we will allow it to do so, it will operate to our infinite benefit. It permits us to choose our environments and the bodies that we inhabit. The freedom of choice is ours. Having the power of God's presence within us, we can, if we will, follow the upward course consistently, and increase our happiness with each reincarnation.

The type of astral body a being has formed actually determines the kind of parents he will have in his next existence. At the time of conception, a man and woman set up a certain vibration. The soul that they attract during this process must necessarily be in harmony and possess the same rate of vibration. Hence, a good soul with a high vibration will come only to persons of high quality. In this way, a highly developed soul is forever protected against being reincarnated through evil or negative parents.

Beginning with the fourth cycle, the soul has still greater freedom, and may respond or not to vibrations from even the highest type of man and woman. But when it does decide upon reincarnation, the choice is planned and deliberate, and the parents are selected with great care. A soul from the upper cycles has outgrown materialism, and returns to earth mainly for the purpose of helping others.

The Christ-consciousness, which makes very infrequent returns to this world, comes only when people are ready to receive wisdom and assistance from an advanced cycle of development. Jesus the Christ, perceiving this readiness, chose to become flesh by means of Mary, a woman of the Essenes, who was literally a virgin. So high were the vibrations of this soul that it was able to impregnate the virgin Mary without the use of male vibrations. Needless to say, Mary was a woman of high character and flawless life; otherwise, Christ would not have deliberately chosen her for his mother.

In the three lower cycles, however, marriage, or the mating of man and woman, is essential to reincarnation, and through it is opened up a highway for the soul's progress. We know also that only through reincarnation can a soul reach the upper cycles of consciousness to which we all aspire. From this discussion, we now comprehend that Christ had reference to reincarnation when he said: "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."—Matthew 17:12-13.

In Revelations 3:12, we find the following: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

In John 9:2-3, there is still another reference to reincarnation when it is interpreted in the light of what we have learned in this lesson. "And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

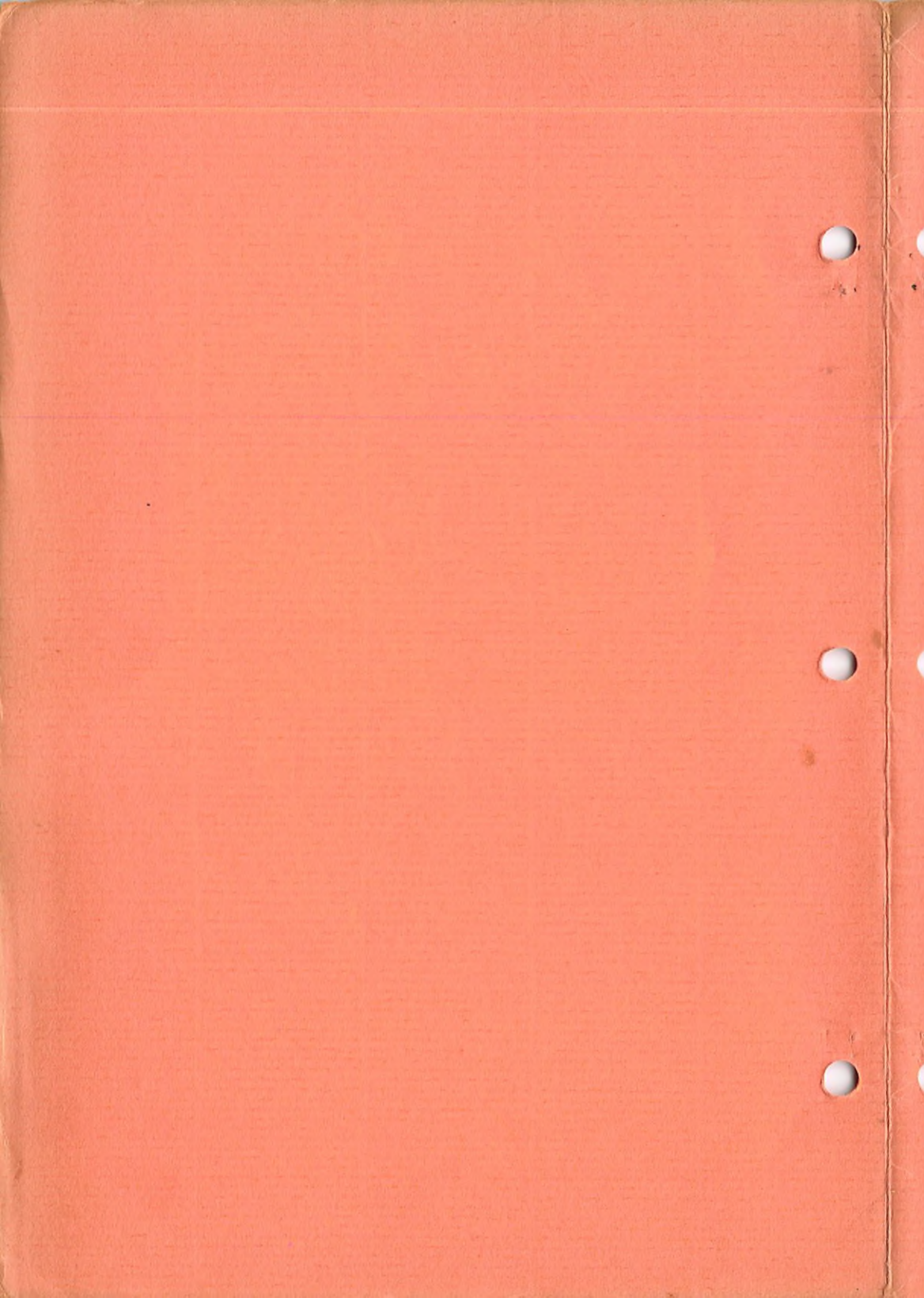
The deeper you go into the subject, dear student, the more keenly you must realize that the marvelous cosmic scheme of growth and development is based on justice. The universal consciousness that is within us tells us that God is a God of justice. If this be so, we must accept reincarnation as a part of the divine plan. Otherwise how can we reconcile ourselves to the widespread pain and suffering upon this earth? All humanity suffers.



EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 19-20

EGYPT'S MASTER VOICE



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Lessons 19, 20

"MAN — SPIRITUAL EVOLUTION"

PERSONAL

INSPIRATION

Continued

Unhappiness far exceeds happiness. On every hand we see pain; we experience it ourselves. It is paramount. More than half the population of the earth lacks even the necessities of life. In China, where starvation is so prevalent, girl babies are drowned whole-sale—babies to whom one canceled American stamp might mean life.

Can we entertain for one minute the idea that a just God would permit such things if reincarnation were not a part of the divine scheme? A God who would allow his children to writhe in constant agony would be a monster. When we exercise our reason, it becomes impossible for us to accept such a God. We see clearly that when, at the conference in Constantinople during the Middle Ages, the church definitely eliminated reincarnation from its teachings, it sought to take away justice from God. The harm done then must be undone; the truth must be given again to the people. The clergy must cease to exploit their followers in the name of religion. Human beings must be released from the bondage of fear and superstition in which the church has been holding them.

It is the mission of the Coptic order to assist in this great emancipation. We shall proceed with tolerance and love, knowing that all men are brothers, and that they but need to be awakened to this beautiful relationship. The interests of one are really the interests of all, and realizing this, we can all proceed together along the wonderful path of evolution and reincarnation, making the way ever smoother and happier for each other.

Having gone thus far in this lesson, dear student, you now feel that reincarnation is essential to the cosmic harmony of justice and love. It appears to be the rational underlying cause of physical evolution, and is evidently the logical key to the mystery of life. Yet you may say that with your five senses you are unable to verify the truth of this doctrine. But, as many people are now discovering, man also possesses a sixth sense by means of which he can come in direct contact with absolute truth. Through the faithful practice of meditation and concentration, which are going to be explained to you in detail in later lessons, you may in time learn by spiritual communion with the infinite the truths that have been here set down for your stimulation and help. Hamid Bey, founder of the Coptic Fellowship of America, has more than once passed through the mystical experience of death, and knows from personal experience that the astral body at that time departs from the physical body. Also, he has been able to visualize past incarnations of himself and other people. In order that it may help you to a fuller comprehension of reincarnation, we shall now give you the story of one of his deaths.

FROM HAMID BEY:

Through personal experience I have learned that death is not a monster, not a thing to be feared and dreaded. It is change without pain; it is liberation. Once when I had arranged to be buried alive

in Milan, Italy, I made the mistake of eating Italian spaghetti at a banquet the night before, instead of preserving the twenty-four hour fast that should have preceded the trance. I had agreed to be buried alive for five hours in a steel coffin, and about fifteen thousand people had gathered that day to witness the event. Naturally I felt that I could not disappoint them. But when I was about to enter into the trance I knew that I was not in the proper condition. The silence voice had become, as it were, the voice of spaghetti. Nevertheless, I exerted my will power and forced myself into the trance.

An hour and a half later I awoke to the consciousness that I was lying in a casket, buried six feet deep in the earth. Needless to say, the sensation was not a pleasant one. Within fifteen minutes, I knew that the oxygen contained in the coffin would be exhausted through heat. As a precaution an electric bell had been put beside me, and I now rang it as a signal for my assistants waiting above to dig me up at once. At the same time I realized that some time would elapse before they could exhume the casket and release me.

My heart was beating faster, my blood circulation was speeding up, and the cells of my body were becoming intoxicated. Energy left me. But at that moment I remembered my Master's words: "If when buried alive you ever awake from your trance and feel the danger of suffocation, try to be attentive to what is going on. We expect you to believe fully only as experience convinces you. Never neglect to analyze with your mind. Under threat of suffocation, look at your body and see what happens."

I pressed myself against the head of the coffin and became as far as possible a spectator. There is, I found, no suffering connected with death. I felt that I could not breathe any air. Yet I did not experience the discomfort that one might expect, for when a person dies his mind, or consciousness, becomes more dull. My ego or physical consciousness began to depart and pass into my super-conscious. There was a keener realization of the super-conscious condition. In this state there was no pain; pangs of suffocation were absent. My mind was numb; I no longer had the power to feel distress. In a sense, my mind was rendered invulnerable through toxic poisons.

At this point I began to set up a degree of astral personality according to the deeds that I had done. The entire story of my past life unwound from my sub-conscious and flashed like a moving picture upon the screen of my conscious mind. I myself became the judge and knew where I had been right and where I had been wrong. Then, swiftly, the story passed on into my super-conscious. Something in the nature of radio vibrations was set up by these impressions. My astral body began to form and collect these experiences; it started to leave my physical body. (The entire process requires forty-eight hours. The solar plexus, being the storage house of the spiritual, has the last contact with the astral body.)

Realizing that the contents of my sub-conscious mind were rapidly passing through my conscious mind and on into the super-conscious, which was beginning the formation of my astral body, I tried to hold my consciousness insofar as I was able.

However, a common concept of death existed in my sub-conscious mind, and therefore death appeared to me as a man in black, sad, pale, and with book in hand. Looking at me, he said, "I am

going to sign you in this book." Instantly I declared, "No, I have something else to do." At this point I saw my Master.

I beheld a flame going forth from my physical body, leaving it like a tongue of fire. A man seemed to take me by the arm and lift me up. I was flying away. Lovely, iridescent clouds appeared and disappeared. I could not see my physical part any more. It seemed to leave. I became like a naked consciousness, experiencing a miraculous freedom, a sense of light. At last I lost all physical consciousness, and realized a freedom still greater. I was a consciousness of many different colors, no more a physical personality. I saw all colors, a new kind of light. Everywhere were colors. (Astral consciousness is nothing like physical consciousness. It is vibration, the consciousness of being, yet of not being attached to anything). In a way, it was like suddenly becoming a handful of feathers and rising swiftly upon the wind.

When my body was dug up in response to the signal, my assistants told me afterwards that it appeared lifeless. I was taken to a hospital and pronounced dead. Then, at his request, I was left alone with a fellow priest from the temple, who had been permitted to travel with me. By placing his hands over three vital body centers, he was able to stop the astral body in its outward passage. This was allowed by the Law of Karma because it was not my destiny to terminate this life span at that time.

There was great excitement among the people when I walked forth, and even newspaper men turned pale as if at the sight of a ghost. A little later I was visited by a great German scientist, who questioned me closely concerning what had appened. He said that the condition of my blood was the cause of my seeing the light passing from my body. However, had this been true, I would have seen the light from all directions, and that was not the case. He was so

much impressed by this fact that he decided to conduct experiments in order to determine whether or not something actually does leave the body at the time of death. Twelve years later, after putting a man into a tightly sealed crystal bottle and observing the presence of a phosphorescent illumination in the bottle within a period of forty-eight hours after so-called death had taken place, the scientist came out with the announcement that something does in fact leave the physical body at death. In this connection, it may be added that the emanation is colored, and that the color is different for each individual.

To me the great significance of the experience I have just related is the certain knowledge that death is not a dreadful catastrophe to be shunned and feared as so many think. There is no awful judgment to be faced, no heaven or hell awaiting us. Instead, the Law of Karma looks within us, and determines the personality and state of consciousness that we have to take up when we are reincarnated.

You, dear student, may or may not have an experience similar to this, but it indicates that we are not bound and limited as we may sometimes have thought. Limitations are set by us. By the constant use of reason we may destroy them. We must study philosophical works, study ourselves and other human beings, gather knowledge from all sources. Only thus can we stimulate our minds to proper growth and development. We must seek detachment, realize that we are bound to nothing and to nobody. If a thing does not appear reasonable to us, we must refuse to accept it until it does. At any given time, only those things are good for us which we are capable of digesting and assimilating. We must accept the process through which we are going as a gradual one. There is no easy heaven; heaven is reached only by being good to ourselves and all men, but subject to none. There must be no inferiority complexes, no superiority complexes. In the sense that we are all a part of God, we are equal. Goodness is the road to salvation, the road to God. There is no other.

WHAT IS A DREAM? Webster's dictionary defines a dream as "A series of thoughts, images, or emotions occurring during sleep; any seeming of reality occurring to one sleeping," but this definition is merely a starting point for occult research regarding this subject. The full significance of dreams can be comprehended only after lengthy and patient study, and you will find, as you proceed with this lesson that your own experience of dreams goes far deeper than the brief technical description that we have quoted. A dream is an operation of consciousness and therefore a reality, since consciousness itself is a basic reality. Not only does consciousness exist; it is the fundamental existence. All manifestation has its roots in consciousness. Consciousness is everything; without it there is nothing. Hence, a dream, which is an expression of consciousness, has the same definite reality that consciousness possesses. It is not merely a "seeming of reality." Also, we shall find as we go along that dreams are not all confined to "thoughts, images, or emotions." When the individual consciousness is linked with the universal consciousness, such limitations are inevitably set aside. In dreams, as in other manifestations, is demonstrated the essential relationship of the individual being with all being, and the highest faculties of perception that we possess must be used in order to understand this inevitable connection of the part with the whole.

Perhaps dreams, more than any other mental phenomena, have given rise to enslaving superstitions and fears. People in lower stages of development, savages, for instance, have so little understanding of dreams that they attribute to them all manner of sinister influences and evil powers. As always, fear is the outgrowth of ignorance. As a part of the defense mechanism of life, the unknown is naturally dreaded. With one impulse living creatures recoil from the new, the untried, the uncomprehended. Up to a certain point of course this attitude is necessary to the preservation of life,

but, if maintained to an extreme degree, the results are detrimental. Indeed all natural laws will operate to our disadvantage as well as our advantage, and we must use our reason and intelligence if all things are to work together for our good. In this case, as in others, understanding is the first achievement to seek, and a mastery of the knowledge of dreams will convince us that we have the power and ability to dominate our own dreams and to benefit by them.

DREAMS ARE REAL. First we must accept the fact that dreams are real; they are not illusions as we may sometimes been tempted to think. Our minds cannot even think of something that is not real. Since everything has a cause, mind must be stimulated into thought by a basic substance. Therefore, a dream is born of an experience either in this life or in some past life. Being reality, it is subject, like other reality, to the laws of cause and effect. When this point has been conceded, we are ready to consider the nature and types of dreams.

SHAM DREAMS: We use the term sham because the kind of dream we now wish to deal with and dispose of is simply a reflection of our own conscious thoughts. Strictly speaking, it is but a backwash of thoughts that have passed through the mind, possibly during the day immediately preceding. Therefore, the solution to a problem that comes to us through this medium is not to be trusted. It may be nothing better than an answer growing out of monetary emotional desires.

When we are puzzling or worrying over a course of action there is more than likely a tendency to follow the line of least resistance. We may refuse to admit this fact to ourselves, but that does not alter the reality of its existence. There is a certain inertia in man's nature that sways him either toward no action at all, or at best toward easy action. Therefore, while he is deluding himself with the belief that he is struggling honestly toward the right goal, he

may irresistibly be drawn toward the goal which is easiest of attainment. In a sham dream it may appear to him that this objective is the proper one for him to concentrate upon, when it is actually merely the objective that he can reach with the least effort.

Thus, what we have chosen to call the sham dream is a definite phenomenon to be reckoned with and overcome. It is just as real as the other types of dreams that we shall discuss, but it partakes of the reality of conscious thought, and conscious thought is often an irrational activity, dominated by the self-imposed limitations of the individualized human consciousness. When we realize this we can readily see that the answer to a question that pops suddenly into one's head over night may not be the answer that is suitable for one's guidance.

The detection of a sham dream requires study and analysis, and the student must exercise great patience in taking this step in his development. He must be forever on his guard lest he accept such a dream as a final criterion of his conduct.

NIGHTMARES: The dream that has perhaps troubled people more than any other is the so-called "bad dream" or nightmare. This form of dream is definitely abnormal; in other words, it is a temporary disease. Sometimes it may be compared to an exaggerated form of the sham dream in that it contains thought elements that have existed in the conscious mind during the day just past. But the juxtaposition of these elements is often changed, and they are so distorted as to become a monstrous caricature. As a result the dreamer is thrown into a state of terror, and in some cases screams until someone comes to awaken him.

Such a nightmare may be due simply to over-eating, or the consumption of food that is heavy and indigestible. The mind and body being the essential unity that they are, it is inevitable that a physiological disturbance should manifest itself in mental

phenomena. Worry and nervousness also result in nightmares. The tension that accompanies such conditions prevents the relaxation that should precede sleep, and even prevents sleep itself. Hence, if a person is suffering from any distress of body or mind, he does not properly fall asleep, but remains all night in a semi-conscious or partly sub-conscious state. He does not rest, but is victimized by a swarm of distorted images, and tormented by the imminence of some dreaded event.

Therefore, a nightmare should not be regarded as possessing any special significance. It should be considered merely as a constitutional illness and treated as such. It will not be difficult to find the cause as a rule, and the requisite energy must be devoted to the removal of that cause. In the normal state of health, where mind and body are functioning harmoniously, nightmares will not appear.

DREAMS OF THE PAST: Occasionally one may have a dream that takes him into strange and unfamiliar scenes, situations of which his conscious mind has no cognizance. However, as people have sometimes observed, the dreamer under no circumstance feels surprise. The reason for this is that, as has been brought out in a previous lesson, the subconscious mind retains all impressions received not only in this life but in all past incarnations. Therefore, no dream of the past can be new to the subconscious mind, and accordingly no surprise is possible.

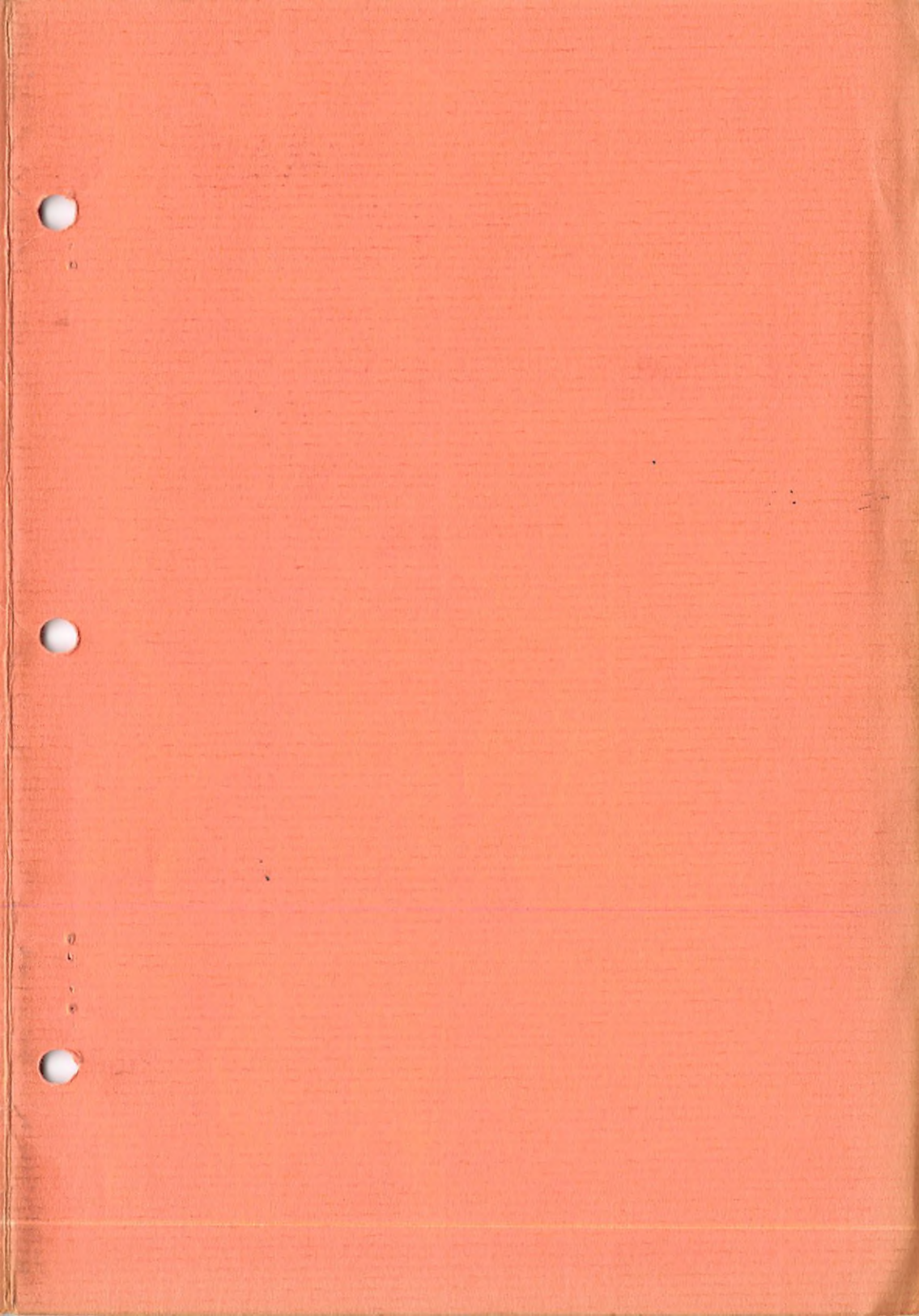
Such dreams are interesting of course, but for a very definite reason we should never accept them as guidance. Through the lessons on reincarnation and evolution we have learned that we are engaged in a great process of development. From life to life we progress, sometimes haltingly and often slowly, but we always move forward. Our present stage of development is therefore more advanced than that enjoyed in some past incarnation, and a dream dealing with experiences undergone while we were on a lower level, could naturally offer no practical aid now. Indeed we can easily see that to be guided by such a dream would be a hindrance rather than a help, and that our progress thereby might be temporarily arrested.



EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 21 - 22

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
of
THE COPTIC FELLOWSHIP OF AMERICA

Part One - Rudimenta

LESSONS XXI and XXII

"DREAMS AND THE AKASHIC RECORDS"

PERSONAL

INSPIRATION

TELEPATHIC DREAMS: When our consciousness becomes neutralized in sleep, our minds may act as radio receiving stations and thus establish contact with other minds. The minds thus communicated with will usually be those of relatives or close friends, since it is with such familiar minds that we are most likely to be in the proper attunement. A kindred vibration is of course essential to such contact.

The pathway for dream telepathy may be opened just before going to sleep by means of the conscious mind. One may simply send his thoughts toward a certain person and thereby induce a return impulse, which takes the form of a dream contact. In this way we may actually dream of things that have happened or are happening to

somebody else, for our minds become in a sense merged with theirs and accordingly share what their minds contain.

PROPHETIC DREAMS: We have now come to a type of dream that at times may be very valuable as a means of guidance. The simpler of the two kinds of prophetic dreams may be designated as the dream of warning, several well-known examples of which may occur to you at once.

For instance, a recent periodical reviewed a dream of Kipling's, which vividly illustrates the point. On three successive nights he dreamed of standing in the midst of a crowd in a building. On each occasion someone from behind touched him on the shoulder and told him to move back, saying there was a crack in the floor. Shortly afterwards he was in a large church attending a funeral when a hand was suddenly laid on his shoulder. Turning sharply, he recognized the person he had seen in his dreams. "Step back," the man cautioned him, "there is a crack in the floor." Looking down at his feet, he saw a widening gap. The crowd surged backwards and a portion of the floor caved in.

Then there is the story of the young lady who likewise had a strange dream on three consecutive nights. In each case a sinister black coach drawn by four black horses came up to her and stopped. The driver leaned out and asked, "Are you ready?" Several days later she had to go to one of the upper floors of an office building in the city. When her business was concluded she returned to the elevator and rang. In

a moment or so the car stopped and the door slid open. Recognizing in the operator the coach driver of her dream, she stepped back in affright. "Are you ready?" he inquired. She shook her head and turned away. In a little while she learned that the elevator had crashed, killing all who were on it.

Perhaps you, dear student, have had experiences similar to the incidents given, and you may wonder how such warnings are possible through dreams. A full explanation of the phenomenon will be given later on in this lesson, but you may rest assured that such dreams are due neither to chance nor coincidence.

Sometimes when one is experiencing a deep and blissful sleep his mind comes into contact with certain universal records, which are contained within the sixth degree of consciousness. When the mind is vibrating at this high rhythm there is of course no perception of images, but by means of a sort of intuitive antennae, the pineal gland pours into the human consciousness the celestial vibrations. The conscious mind then transforms these vibrations into the images of things that are to happen. Thus we have the second and more important class of prophetic dreams. Such dreams may be depended upon absolutely to materialize in reality, and the spiritual minded student will have little difficulty in distinguishing them from all others. Dreams of this high order are likely to come only to those far enough advanced in spirituality to recognize their divine quality.

NIRVANA: The most beautiful of all dreams is that which comes to us in sound and perfect sleep. Through it the individualized human consciousness becomes attuned to vibrations of the seventh degree. In other words, it is merged with the universal or Christ-consciousness, and the human being is for the moment one with the mighty currents of cosmic force. Needless to say, there are no images in such a dream, not even the transformation of vibrations into images as in the case of the higher type of prophetic dream. But the fortunate sleeper awakens from such a sleep marvelously refreshed and filled with a new inspiration to grow and achieve. During the night his spirit has been emancipated entirely from the flesh and has journeyed into the blissful oblivion of Nirvana, where all is one and one is all. In this divine state, thought and images as we know them do not exist, for image is a human limitation and entirely unlike divine thought.

THE AKASHIC RECORDS: This discussion of the various types of dreams has no doubt aroused in your mind many questions pertaining to this subject. By what means do images from past incarnations come to us in dreams? How are we able to dream of future events? What is the relationship between dreams and the universal consciousness?

To begin with, we shall compare the universal consciousness to the human consciousness. Like the human consciousness, it has a subconscious, within which are contained as in archives all the happenings of each individual life.

At times the sympathetic vibration set up during sleep between the individual subconscious of a human being and the great universal subconscious gives rise to a dream that may take one back to some remote incarnation that one passed through perhaps a thousand years ago. To some such dreams come rarely, to some they may never come in this life, but if we do have such an experience, it is best to regard the dream merely as a historical survey. As we have pointed out before, we should never allow images of this nature to influence our present conduct.

In the universal consciousness exist also events that are to be. As though in solution in a great chemical laboratory, tomorrow is present today. In other words, time as we know it is a limitation of human consciousness and possesses no significance with respect to divine being.

But the Law of Karma is a principle of divine being and operates cosmically as well as individually. Therefore, a given cause must always produce a result effect. This fact is recognized by our physicists when they say that every action has an equal and opposite reaction. However, humanity often falls short in determining the exact nature of a reaction. If it were not so, we should all be prophets and have the ability to perceive clearly the tomorrow that we are building today. Rulers would visualize the outcome of a certain move in international affairs that under present circumstances is all too often but a step in the dark. Private citizens would see the far reaching result of a simple specific action that may seem at the moment to have no significance what-

ever. But few, if any of us, can foretell the future with any accuracy.

The cosmic consciousness, however, being free from human limitations, has a complete knowledge of effects as well as of causes. It knows that the future grows out of the past as inevitably as a certain seed develops into a certain plant and perceives always the exact nature of what is to come. From the sum of the past actions of a given human being, the great consciousness can therefore perfectly visualize the things that are to happen in the particular life under consideration.

With these facts in mind, we are now able to comprehend something of the true significance of prophetic dreams. They come into being as the result of proper attunement between the human superconscious and the divine superconscious. When the vibrations are in accord and this delicate adjustment has been made, it is possible for the knowledge of the future contained in the universal consciousness to be transmitted to the consciousness of the individual.

FATALISM: At this point you may be disturbed by the thought that the existence of the akashic records signifies likewise the existence of fatalism and predestination. You may feel a sudden hopelessness and despair so poignantly expressed by the words, "What's the use?" If the future already exists, you may wonder why you should not adopt an attitude of complete passivity and either do nothing or what is at the moment easiest and most pleasing.

But, if you will exercise your reasoning powers and analyze more thoroughly the Law of Karma, you will find that fatalism is largely an illusion, a concept based on superficial contemplation. It is true that your past actions are having and will have certain results. But, just as you had the power to perform those actions, you now have the power to perform others. By the proper use of your intelligence and will, you can now do things, the results of which will overshadow the results of past activity that may promise to be undesirable. Although you cannot undo what has been done, you can call on the hidden potentialities of your being and build a future of beauty and happiness that will neutralize and absorb that other and lesser future that you were building while in a less positive state of mind.

In that you are possessed of a will to act and may to a great extent choose your activities, you are a free agent. The more keenly you realize this fact, the greater your emancipation. If there were no freedom of choice, we should have to take a mechanistic view of the universe, instead of considering reality as we know it to be a precipitation of divine consciousness. If we were merely automata, spiritual evolution which we have found to be a paramount reality could not exist, and we should have to deny the vast scheme of cosmic development that is in evidence on every hand.

Therefore, akashic records as revealed to us in our dreams are far from being evidence of fatalism. Instead they are

additional testimony to the marvelous nature of the universe of which we are a part and afford us another means of self-mastery. In this connection, we may add that we need not rely upon dreams alone for drawing upon these records. Masters of occult philosophy have been able to gain such contact while fully awake, and you, dear student, may hope for the same achievement if you are faithful in your efforts toward spiritual development.

WHEN DO WE DREAM? Image dreams occur when we are on the borderline between consciousness and subconsciousness. We dream just before passing into a sound sleep, or just before awakening. We may say that we have been dreaming all night because the dream seems to have covered much space and time, but in saying this we forget that mental operations are far swifter than physical activities and that dreams are processes of the mind. With the conscious mind we know it is possible to journey around the world in less than a second and take part in numerous adventures besides. Therefore, it is easy to imagine that the dreaming mind may accomplish a feat that is at least comparable.

Our most trustworthy indication that dreams take place at the times mentioned, is the fact that when we are aroused suddenly, possibly by another person or by bright lights, we are unable to recall the dream just experienced. In other words, there has not been time enough for it to be registered by the subconscious in the form of memory. Had we been dreaming for hours, as we sometimes think, this registration would have taken place.

CAUTIONS REGARDING DREAMS: As you have gathered from this discussion, it is of the greatest importance to distinguish between dreams. As we have seen the sham dream and the nightmare are closely related, the one being a troubled reflection of our own conscious thoughts, the other an extravaganza of some kind, resulting from a bodily disorder. It should be comparatively simple to classify dreams of these two kinds. Once this has been done, adopt a positive frame of mind and refuse to be influenced by them. Both of these types tend to induce a negative course of action. By allowing ourselves to brood over such dreams, we may actually succeed in bringing them to pass. A thought is potent and moves toward expression in tangible form. Therefore, our thoughts should be kept positive.

Instead of dwelling on disturbing dreams of this nature, we should remove their cause. To prevent sham dreams, learn to dismiss problems of the day and completely relax before retiring. They are usually due to tension caused by worry, and when all tension is removed they will not occur.

Nearly always a nightmare may be traced to some definite physical difficulty such as indigestion, and by correcting our diet, we can in most cases eliminate such unpleasant experiences.

FORMULA FOR THE PREVENTION OF NIGHTMARES: In order to avoid nightmares, it is advisable to eliminate as far as possible the

following items from our diet:

Tomato Paste	Lobster
Rice	Too much Meat
Spices	Mushrooms
Too strong Condiments	White Bread
Chestnuts	Cheese
Crab	Too great a variety of food.
Shrimp	

Anyone subject to nightmares should eat lightly in the evening, and should refrain from taking a cold bath before going to bed. Cold baths stimulate the circulation and prevent proper relaxation which should precede peaceful sleep. The tepid bath, on the other hand, is beneficial, soothing, and helps to induce complete rest. Insomnia, which often leads to nightmares, may frequently be cured by means of a tepid bath if taken immediately before retiring.

A dream of the past, having reference to some previous incarnation, will doubtless be characterized by strangeness and complete unfamiliarity and toward it, one must maintain neutrality.

A telepathic dream is a normal phenomenon, and may at times result to our own advantage as well as to the advantage of the person with whom we communicate. We may in this way receive information regarding someone at a distance, or arrive at an understanding regarding something of mutual concern that may be very beneficial.

The dream of warning, as in the two examples given, is likely to repeat itself and may therefore be easily recognized.

Regarding the akashic dream; which brings to us a preview of the future, we can only say that it is a high form of guidance and as such should be carefully analyzed and acted upon in accordance with the best reasoning of which you are capable.

You will readily realize that you have had a dream of Nirvana by the feeling of power and joy you experience on the morning following. In this case we can only tell you to go forward inspired by the good fortune that has come to you.

ALCOHOL AND DRUGS: Feeling themselves overpowered by the stress of life, people sometimes seek to escape from reality, and find release and pleasure in dreams induced by artificial means such as alcohol or drugs. But such escape is illusory and, at best, of a temporary nature. The action, being contrary to the laws of normal living, will produce a reaction in the form of a penalty, and the person who indulges in such things will find that he has merely increased his distress and unhappiness.

MISCELLANEOUS: In our study of dreams and dreamers, we have found that dreams reveal the state of consciousness to which the dreamer belongs. For instance, a person who is spiritually inclined and has spiritual desires, even though he may not be fully awakened to them, will dream of great things such as the ocean, high mountains, or great works of art. In brief, his dreams tend to wear always the garments of majesty and beauty. A person who has reached this degree of development dreams

also of healing others and helping them in their distress. When a person is so spiritual as to exist mainly in the superconscious state, he is likely to dream of flying alone and unaided through the air from mountain peak to mountain peak.

Ego-centric people, such as politicians, rulers, and aggressive business men, dream of leadership. They are always directing, commanding, and being followed by crowds. Frequently they dream of erecting buildings for the sole purpose of displaying their power and ability. In fact, most of their dream activities are expressions of the conceit and vanity by which they are habitually motivated.

Some persons dream repeatedly of illness, killings, and death, for the reason that they suffer from some physical deficiency. Such people we classify as belonging to the subconscious type.

Your dreams, dear student, are an index to the particular consciousness that you possess, especially those dreams which give you a sensation of satisfaction.

CONCLUSION: We trust that this lesson has helped to clarify your mind concerning dreams and that you have a full realization of the fact that you yourself govern the nature of your dreams. The kind of dreams you have depends on you. If your mind and body are maintained in healthful and harmonious coordination, you may expect only those dreams which are beneficial and inspiring.



COPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 23 - 24

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
of
THE COPTIC FELLOWSHIP OF AMERICA

LESSONS 23 and 24
TRANSFORMATION

PERSONAL

INSPIRATION

We have already considered the law of physical and spiritual evolution, and we intend in this lesson to give you further details concerning the activities of the human body, and the importance of intelligently directing these activities in order that we may attain that degree of development at which it is no longer necessary for us to undergo suffering.

Only a well rounded life can produce the balance and harmony that we seek, and we tend toward extremes rather than means. Every human being is at all times in danger of becoming interested in one particular subject at the expense of other phases of learning, and we must remember that these other phases have an essential part to play in the promotion of our welfare and happiness.

How often you have desired to overcome a certain ailment, a particular financial or domestic difficulty, believing firmly all the time that when the trouble is conquered happiness will result. But, even in cases where you have achieved the end you sought, have you not found that some new obstacle appeared to prevent the complete enjoyment of your achievement? In other words, my dear student, as you inspect your life and the lives of others and view the many complexities that spring up on every side, you must realize more and more keenly that it is necessary to be armed with many diversified tools in order to overcome nature's abundant adversities, as well as the ever-increasing man-created complications and problems.

Therefore, the science of food alone cannot cure you of your ailment, nor can the science of mind by itself make you whole. At the same time, the spiritual power of your inner being will be unable to express itself unless properly provided with the channels through which to express. Hence, we need, primarily, to draw upon the pure intelligence of God. We must make use of reason or mental science, and the science of biology. Failure to bring about this coordination is bound to result in suffering.

Now we shall take you into occult science and the spiritual laboratory wherein the transformation or transmutation of the physical substances takes place, and we hope that we shall be able so to enlighten you on this important subject that you may derive full benefit from all you have

learned. Together let us examine the intricate tapestry of life.

ANIMAL KINGDOM
VEGETABLE KINGDOM
MINERAL KINGDOM

As we see from the above classification, the lowest state of spiritual expression is that of the mineral kingdom. In crystals and other minerals the manifestation of spirit appears static as compared with such manifestation in the other two kingdoms, but we have learned that spirit exists and moves here as elsewhere, and the urge toward unfoldment is vitally present. Although we cannot accurately measure the time involved, we are aware that mineral consciousness passes finally into vegetable consciousness. The basic substance is the same, but a transformation occurs and the mineral becomes a vegetable. The same elements, some of the same characteristics, are retained, but with a certain peculiar difference.

A mineral is inorganic, while a plant is an organic structure, that is "an individual constituted to carry on the activities of life by means of mutually dependent organs...." Thus, transmutation from the mineral to the vegetable kingdom means additional refinement and complexity.

We find that the word vegetable is derived from French and Latin words meaning to grow, to quicken, to be lively. With the organic structure is assumed a definite quality of liveliness, which is obvious and perceptible. Thus we have a

clear-cut and distinct dividing line between the mineral and vegetable kingdoms.

Spiritual manifestation is now naturally more active, and progress is more rapid. At last the basic substance goes through a new metamorphosis, and the vegetable consciousness becomes animal consciousness. An animal, like a plant, is a living organism, but it differs from the plant in having sensation and the power of voluntary motion. Another definite line of demarcation has been drawn.

The vegetable kingdom has built itself upon the mineral kingdom, and out of the vegetable kingdom has naturally arisen the animal kingdom. We have now three separate kingdoms of consciousness, each with its peculiarities and distinctions.

The vegetable can draw directly on the mineral for sustenance, but the animal, having reached a higher stage of development, requires food that is more specialized and refined. Therefore, the animal cannot assimilate chemical substances directly from the soil, but must take its food from the vegetable world. If we try to take minerals directly without first allowing them to pass into the vegetable state of consciousness, we are likely to harm and poison our systems, for our organic structure is not designed to appropriate anything from a consciousness as low as that of the mineral. Occasionally a Negro from the southern part of the United States has been known to eat earth, but such an appetite is extremely abnormal and is manifested only by the lowest form

of human consciousness. At best, taking soil directly into the system is an ordeal, and the person cannot, of course, survive unless ordinary food is taken also.

Meat eaters belong to a consciousness only a shade higher, and in the next classification belong those who depend largely on highly seasoned foods and starches. Next come those who eat only green vegetables, and in the highest classification we find those who live mostly on pranic substances. (The Atlantians, for instance, drew seventy-five per cent of their food directly from the air.)

With these classifications in mind we are readily able to see that our spiritual development is vitally influenced by the materials we employ in the feeding and building of our bodies. We can grasp at once the difficulty of assimilating minerals, but the detriment resulting from the consumption of flesh may not be so apparent. In accordance with natural law, the physical body is made so that it can bear certain prescribed substances. These substances it can digest and assimilate with ease, but meat, we find, is not one of them. The fact is that we do not have sufficient spiritual force to subdue the vibratory influences of meat. The body is not organized to eliminate properly the highly condensed poisonous waste substances coming from flesh. Thus, the meat eater retains in his system lower vibrations which he is unable to overcome. Since he cannot overcome them, they inevitably influence him, and instead of making progress in the spiritual realm he is

retarded. Nature, as always, is drastic and severe in punishing the transgressor of her laws. Therefore, pain and suffering result.

However, before going further into this subject, we shall explain to you in detail what happens in the body when we take in food, and how it is transformed into the specialized cells comprising the various organs. Moreover, we wish to make a very important statement regarding energy. Many people believe that energy is derived solely from food, and we admit that there is valuable energy to be obtained from the vegetable kingdom. But the human being is already in possession of a higher energy. When we take food into our bodies we must possess a sufficient quantity of this human energy to enable us to transform vegetable energy and change it so that it may become not only part of our physical bodies - flesh, bones, tissue - but also an agent of mental expression. As a result of the proper conditions, the power of expression remains under the guidance of intelligence and reason.

On the other hand, if the conditions are wrong and the energy is wrongly obtained, it is more than likely to find harmful expression. We cannot, for instance, hope to do away with war until we become vegetarians. Meat eaters, as we have seen, lack the ability fully to master the vibrations of flesh. As a result, they are liable at any time to be led into a state of consciousness that makes them enemies of their own kind.

Thus far, modern scientists recognize that the human body is composed of sixteen chemical elements. Just as the letters of the alphabet may be combined to form a great number of words, and numerical figures may be arranged in countless totals, so these sixteen elements are combined to form the various organs such as tissue, bones, ligaments, glands, etc. Thus the infinite diversity of cellular structure arises from a definite number of constituents. The number of possible combinations is limitless, and therefore an organ for any need can be produced. The specialized cells that have gone into the formation of an organ have the power of reproduction or self-building, and in this way the organ is assured of perpetuation.

But, in addition to the individual cell consciousness of the human being, there exists the higher consciousness, which we term the soul or mind. Only recently a group of physicians conducted an experiment that gives unmistakable evidence of this fact. An ovum from the human female was taken and fertilized with a sperm cell from the male. The resulting embryo was then put into a prepared liquid and artificially nourished. It grew and developed much as it would have done in the mother's body. At the end of nine months, however, when, under normal circumstances, birth would have taken place, death came instead. There was no master consciousness present to coordinate the various organs and direct the functioning of the body as a unit. Existence was possible only during the time when it depended on cell consciousness alone.

As we know, the combined vibrations of the man and woman at the time of natural conception attract an astral soul, which attaches itself to the embryo and is ready to govern the child's body at birth. In the experiment just cited there was no opportunity for the attraction of a soul, and the result was a body without any ruling force. Its human quality was apparent rather than real. It was merely an aggregation of specialized cell sections and had no power to live as an independent whole.

This illustration leads us to a further discussion of the complete spiritual, physical, and mental coordination that must exist in a well-balanced man. Certain glands, of which little is known, play an important part in bringing about this coordination, and a knowledge of these glands and their functions will be of great value to us in the care of our bodies.

Scientists have taught us the proper selection of chemical substances and instructed us in the feeding of glands which show certain physical deficiencies. But in many cases we find that we follow the advice given us by physicians and are still unable to overcome our trouble. Therefore, there must be another factor which plays an important part in the human body. We know that when we take food into the body we must be able to change it into a form that can be appropriated by the cells. Is this a physical process or a mental process? Let us see.

The physical body of man is surrounded by four subtle bodies, which we call the astral body, the energy body, the ethereal body, and the idea body. These constitute the high levels of a human personality and indicate the point to which it has ascended in its progress toward ultimate universal consciousness. Naturally, the display of God expression or force in this high level of consciousness is far greater than that perceptible in our ordinary physical existence, but a proper relationship with these subtle bodies will enable man to increase the spiritual vitality in the immediate self. The medium through which we make contact with these bodies is what we term a spiritual center. The medulla oblongata is the means by which we make this contact, and through it pure intelligence or celestial energy is received into the body. This energy is then deposited in a particular center, the significance of which medical science has not as yet recognized. Physicians refer to it merely as the middle commissure.

It is into this chamber that the medulla oblongata pours the celestial energy or God power, which has already been transformed by the four subtle bodies into that degree of vibration at which the human body can bear its presence. From this point on we wish to consider the further transmutation of celestial energy that takes place within the physical body.

In the first place, we must realize that the growth of the body requires that this spiritual energy be applied at a degree at

which the body cells will be enabled to assimilate the quality and quantity of food necessary to their support.

The pituitary gland controls the size of the body, which means that it has jurisdiction over the activity of a certain set of glands. Along the spinal cord there are six centers, and the supreme center of all, which is called the Angel of God in the physical body, is the pineal gland. This is known to Egyptians and to the Hindoos as the Spiritual Eye, and the other six centers are known as Lotus or Chakras.

The American names for the seven occult centers of the physical body are as follows:

Pineal
Cervical
Medulla Oblongata
Dorsal or Thoracic
Lumbar
Sacrum
Coccyx

These are all spiritual glands of man, which act as agents in transforming celestial energy into the degree of vibratory activity that is required to take care of the food substances which have to be converted into certain organs. For we all know that all substances created are only degrees of vibratory power, and when we speak of the creation of the universe or read in the Bible about God's reference to making man in His own image, we have in mind the seven principles of creation, which are in reality seven degrees of

vibratory activity. If we have built our physical bodies from the substances that were originally created by the seven vibratory principles, then we must possess the means of taking food material and raising it to a degree of vibration that will make possible its reception by our various bodily organs. This, in fact, is what happens, and the seven centers of the spinal cord are in charge of the adjustment.

That such an adjustment is essential, is borne out by many cases of illness. For instance, a victim of anaemia goes to a doctor or food scientist and receives a diagnosis. A diet including iron is prescribed, and in some cases injections of iron salts are made in order to increase the red blood corpuscles. But the patient makes only a poor response to the treatment. Something is still lacking.

In the Temple we know positively that by means of diet and medicine alone such a condition cannot be corrected because the main factor has been neglected. The particular center of the spinal cord which has the power to transform iron salts is not in order. The trouble may be due to tension, mental distraction, or ignorance. Whatever the cause, the anaemia can never be cured merely by taking increased quantities of iron into the body. The paramount necessity is to make an adjustment in the controlling spinal center.

During the body building period, which in the average case is twenty-one years, the three lower spinal centers, the lumbar, the sacrum, and the coccyx, create the

vibrations that make possible the assimilation of the proper food at this period. At twenty-one these three centers must decrease their activity since, from that time on, they need to supply only enough energy for maintenance, not for construction. We may compare the adult body to a finished building, which will have need of only a small quantity of material for repairs.

As the activity of the three lower centers diminishes at maturity, so the pituitary gland, having completed its task of supervising size and growth, somewhat relaxes its efforts.

Now the pineal gland transfers the duty of glandular management to the next set of spiritual glands, which are the cervical, the medulla oblongata, and the dorsal or thoracic. When these three glands increase their activity for the purpose of human mental development, the thyroid and parathyroid take the place formerly held by the pituitary and control the growth of a finer quality of emotion, intellectuality, and spirituality.

Therefore, we can readily see that we are supposed to change our diets at the age of twenty-one. During the next twenty-one years our growth is largely mental and we must have special chemical substances for the building of brain cells.

It may be that you have not devoted a great deal of thought to the part played by glands in human development, and we want you to feel free to test out for your-

self the things we are discussing. It is our firm belief that before a new idea is accepted a student should have a full understanding of it. Only then can it prove of real value in his life. Accordingly, we want to give sufficient details to enable you to visualize for yourself the intricacies of the physical body. When you have utilized your intelligence in the examination of your own body and thus convinced yourself of the truth of what we are saying, then the lesson will begin to be of real benefit to you. The object of a teacher is to stimulate a student so that he will perceive things for himself.

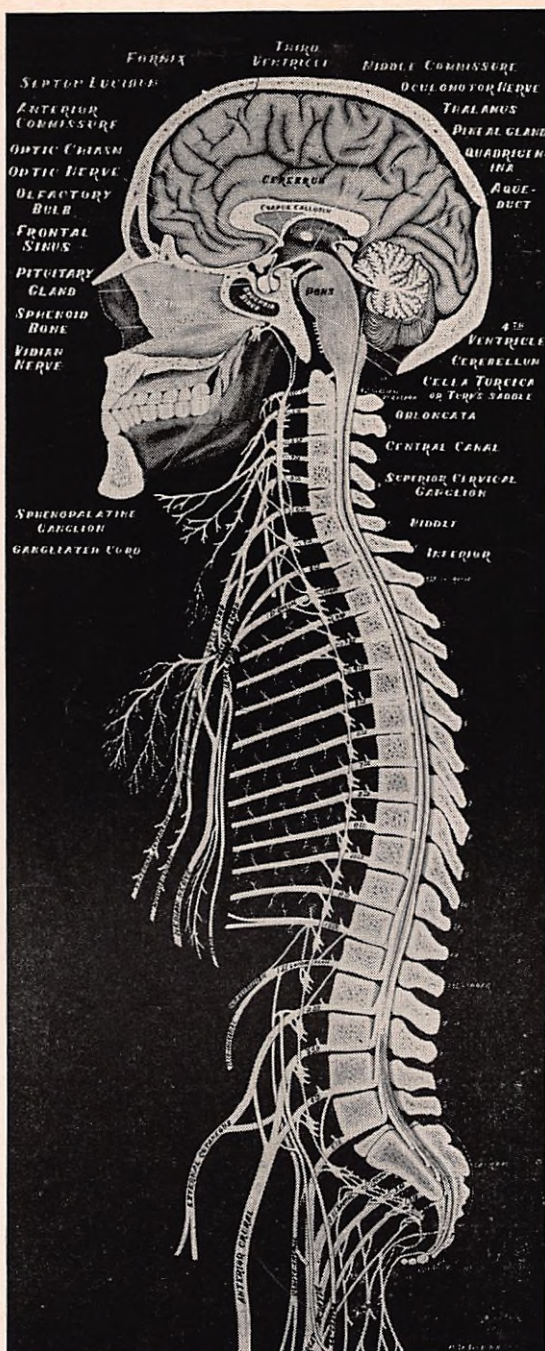
Let us visualize now the spinal cord, which has the six centers referred to, with the pineal gland at the top. All of these glands produce an energy that is not perceptible and cannot be measured ^{by} instruments. Nevertheless, this energy is directed into the reservoir which is called the solar plexus by means of nerves which lead out to the centers. The Orientals compare the solar plexus to the sun and the nerves to its countless leaves. The solar plexus is a fantastic reservoir of life itself. By means of it the display of God-expression in the form of life is made possible.

From this reservoir the spirit flows into the dark caves of material existence, and the necessary energy is directed into all of the various organs of the body. First the energy passes into the stomach, which is the primary organ for food assimilation. Within the third wall of the stomach there are seven groups of dynamos,

each generating power at a vibratory degree that is in sympathy degree with the vibrations of the particular spinal cord center with which it is associated. The constant expanding and contracting of the stomach walls during the digestion results from the motion of these dynamos, In medical or biological terms these generators are called lacteal cells.

Owing to the presence of the various rates of vibration, when food is introduced into the stomach it becomes attached to the stomach wall. It is magnetized by the tiny dynamos which are motivated by the solar plexus, and the solar plexus, as we know, is in turn motivated by the spiritual centers on the spinal cord. Until a substance of similar vibration is introduced, the food cannot be detached from the walls of the stomach, but it is promptly released when this is done.

When the lacteal cells have completed their work a milky substance is sent into the liver and kidneys for further purification. Then it is transmitted to the lungs through the blood stream for still greater purification by means of the pranic forces. When this operation has been completed the heart pumps this new material throughout the body. Thus the diversified chemical substances necessary for building and maintaining the body are taken to the glandular laboratories for final assimilation, and then introduced into the section of the body where they belong.

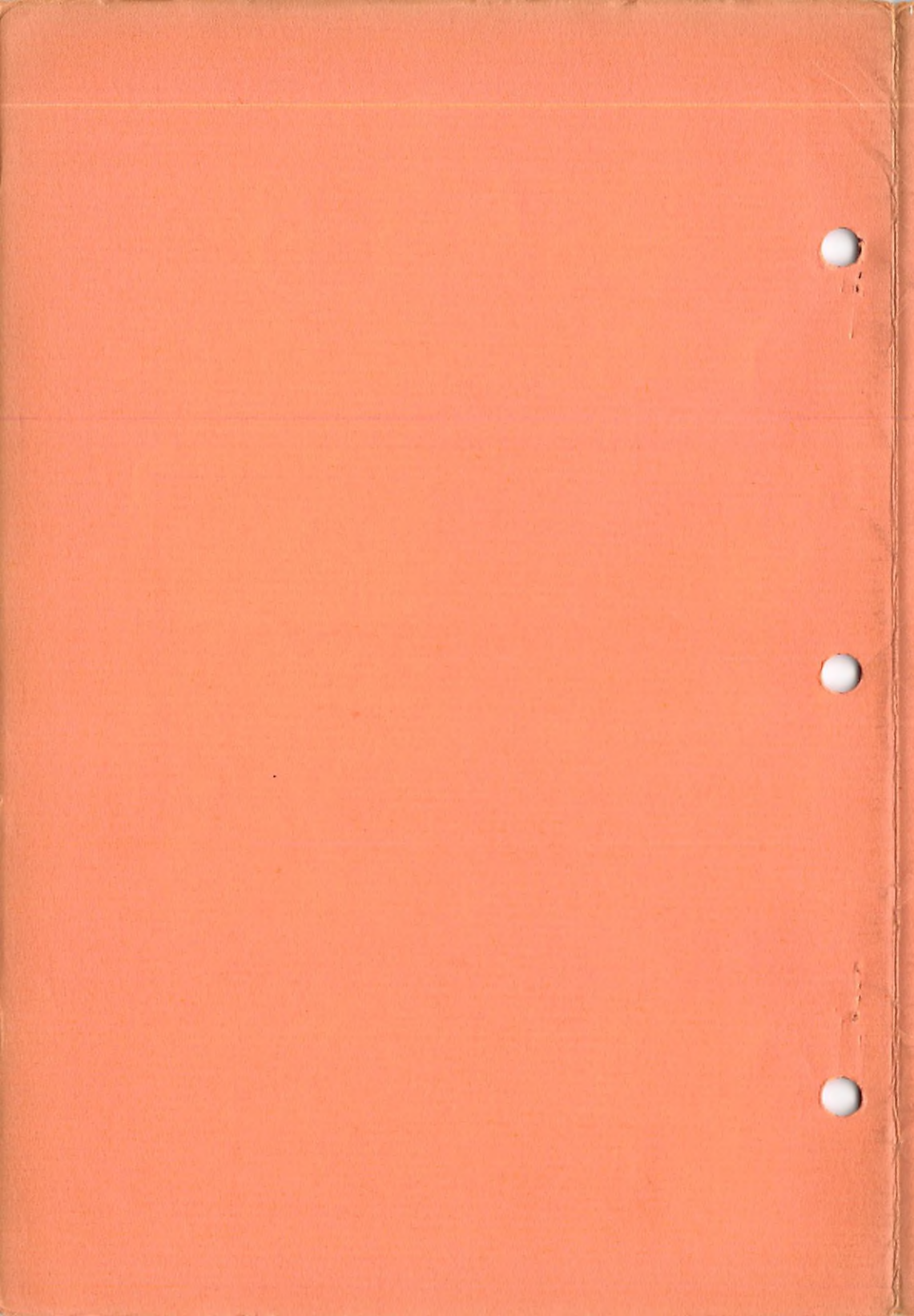




EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 25 - 26

EGYPT'S MASTER VOICE



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Lessons 25, 26

FORMULA FOR THE DEVELOPMENT OF THE

SUBCONSCIOUS MIND

PERSONAL

INSPIRATION

During the first twenty-one months of a child's life the conscious mind is relatively a blank, and the child may be said to live in a super-conscious state. At this period records of past incarnations are being transmitted from the super-conscious to the subconscious, where they are stored as though in eternal archives. This transfer of records starts at birth, not at conception, and continues until every experience in the history of the soul has been safely placed in the new files. As this task is completed, the baby becomes increasingly cognizant of the life about him, and the dominance of the super-conscious diminishes accordingly.

From the age of twenty-one months to seven years the conscious mind of the child becomes increasingly active, and a working relationship or coordination is established between it and the subconscious mind. To the evolutionary history already stored in the latter is now added each impression as it comes to the conscious mind of the developing personality. This power of the sub-conscious to retain a complete record of experience, we term, of course, mem-

ory, and it is to be noted that no impression that we receive is ever lost. It is as immortal as the soul of man itself. When we say we cannot remember a thing we simply mean that our conscious mind is not using the correct method for taking the desired material from the sub-conscious. In other words, we lack a proper knowledge of the filing system.

Since we cannot always call up at will past happenings of this life, it is not at all surprising that most of us are unable to bring to our conscious minds direct knowledge of events that took place in past incarnations. This is partly due to the fact that when these impressions were transmitted from our super-conscious to our sub-conscious, our conscious minds were not sufficiently developed to register them. It is also due to the fact that most of us do not cultivate the ability to look within ourselves and perceive what lies hidden there. This form of deep introspection is in many persons never approached, in one life, while in others it is deliberately shunned. As the poet says, we stand "tremulous before our unsolved selves." This is perhaps because we have a natural tendency to take the path of least resistance, and it is by no means a simple and easy matter to penetrate the past and make it consciously ours. Thought is the most difficult activity of which we are capable, and many people, as one philosopher has said, stop short before a new thought as if it were a stone wall. Hence, many of us never make an effort to extract from our sub-conscious minds the knowledge that is kept there.

But the sub-conscious mind does not possess only the passive function of a record keeper, it is also a powerful instrumentality for executing the commands of the conscious mind. Every bodily function such as breathing, blood circulation, and digestion, is under the

direct control of the sub-conscious mind. In some previous stage of evolutionary development the conscious mind gave instructions to the sub-conscious that these matters should be attended to, and by its very nature and design the sub-conscious must meticulously follow these instructions. Thus the human body maintains the activities essential to normal living with the minimum of conscious attention. If it were not so, our development would be so slow and torturous as to approach a relative standstill. Conceive of the little time we should have for outside affairs if we had consciously to will each heart beat, attend to the feeding of each cell, and supervise our lungs in the taking in of oxygen and the expelling of carbon dioxide. It can be readily seen that, under such circumstances, we could do practically nothing in the abstract realms of philosophy and contemplation, and therefore could not maintain sufficient contact with the infinite to ensure the progress of our souls.

Thus it is seen that both physical and spiritual evolution have been made possible by the efficiency of the sub-conscious in carrying out the directions of the conscious mind.

Not only does the sub-conscious see to the carrying on of bodily functions placed under its jurisdiction in past incarnations, it also, to a considerable extent, controls our habits, which, we may say, are the duties assigned to it by the conscious mind during the present life span. The riding of a bicycle, the driving of a car, or any such activity that is sufficiently repeated, is automatically delegated to the care of the sub-conscious mind. Thus a person's conscious mind may be devoted possibly to the evolution of a new theory of culture, while his sub-conscious mind sees that his machine is properly driven along a public highway. Again and again we suddenly realize that we have done certain things without having

given them conscious thought, and we are perhaps a little dismayed at the revelation of our duality. For the moment ,it almost seems that one has become two independent people.

It is, however, a good thing if we do, on occasion, become thus dismayed, for only in this way are we likely to keep before us the importance of the sub-conscious mind and its operation. If not properly employed, this auto-consciousness, as we may some times think of it, becomes to us a grave danger and a serious menace. Its power for evil is as great as its power for good, and we must not delude ourselves into thinking otherwise.

Aside from its function as a treasure house of experience, the sub-conscious mind is in effect a faithful robot that does exactly what the conscious mind orders it to do, nothing more, nothing less. It is in the highest degree suggestible, and if negative thoughts are sent into it from the conscious mind the activities over which it has control immediately come under a negative influence. For instance, if a person dwells on disease, he may actually develop the ailments that he allows himself to contemplate too persistently. We are all familiar with people who "enjoy poor health," and permit themselves to become slaves to the medical treatments. Within our immediate knowledge there is the mother of a certain family who stays in constant contact with one or more physicians. The moment a member of the household shows the slightest symptom of some physical malady, she telephones the doctor. Recently when the family went away for a vacation, a whole suitcase full of medicines went along. Needless to say, members of this group do in reality frequently manifest the illness that are so much feared and dreaded. The mother, in her zeal to prevent disease, thinks so much along this line, that she actually plants the concept of

disease in her own sub-conscious mind, and in the sub-conscious minds of her husband and children. As a result, it becomes impossible for the sub-conscious minds of these people to govern their bodily functions in accordance with the proper rhythm of health.

In one of his short stories, Aldous Huxley portrays a low cast Hindoo, who has been imprisoned by the Germans during the World War. The man decides that his situation is hopeless and that there is no chance for his release. He declares that he is going to die, contracts pneumonia, and submissively passes away, without making the slightest effort to throw off the malady.

The late Arthur Brisbane was fond of saying that what a man can imagine he can do, and we may add that what a man persistently imagines he cannot help doing. If a man visualizes himself as a failure, if he pictures himself as not accomplishing the desired object, he is causing his sub-conscious mind to guide him away from what he wants to attain. The sub-conscious mind can act only on the suggestions he gives it and when these suggestions embrace frustration, frustration inevitably results.

On the other hand, the activities of the subconscious may be definitely and deliberately directed toward the upward path of progress and happiness, and it is our purpose in this lesson to learn how this may be done. First, proper contact must be established between the conscious and the sub-conscious minds. In other words, the way must be prepared for transmitting a positive thought image from the conscious to the sub-conscious. This must be done by means of **concentration**, and therefore we come to a broader comprehension of the statement that "Concentration is the secret of success." Indeed we can in no other way thoroughly and intelligently commune with the sub-conscious for the purpose of paving

the way to a particular goal. When a person is able to relax the body at will and dismiss the intensity that commonly accompanies his contact with the outside world, he instantly brings his conscious mind nearer to his sub-conscious, and creates a far more intimate and harmonious relationship between the two than ordinarily exists. Under these conditions, he is able to confide to his sub-conscious a complete, rational concept of the desire that he wishes to realize. Realization can result only when such a definite and carefully thought out pattern is given the sub-conscious to follow. For, as we already know, the sub-conscious has the power to follow only such orders as are given. If these orders are fragmentary and incomplete, if they are mere spasmodic wishes, the sub-conscious is left without the essential working instructions that materialize in achievement. To send a haphazard wish into the sub-conscious would be very much like telling a carpenter to build a house and then failing to give him a blueprint to go by. The house erected might be entirely opposite to the type of building he wanted.

PREPARATION:—Before the conscious mind is in a condition to devise a proper image for the sub-conscious to work toward, it must be emptied of the miscellany of trash that too often clutters our consciousness. This trash may be composed of the idle conversations of our family and friends; it may be made up of silly radio programs or puerile moving pictures. Its source may be newspapers and cheap magazines. At any rate, it is there, and we must dispose of it before we can enter into the communion that we are seeking.

To practice concentration we must deliberately “blank” our minds as far as possible and cease, after a fashion, to think at all. We go thus into a state of harmonious passivity. During our first

attempts at concentration, and perhaps a long time thereafter, thoughts of all kinds may flit impishly through our brains, carrying us on fruitless excursions hither and yon. But if we hold firmly to our purpose, these errant thoughts bother us less and less. We have sunk within ourselves as John Cooper Powys would put it, and reached the point where we can fill our consciousness with an accurate picture of what we hope to attain or accomplish.

At these times, not only do we become able to create an accurate picture, we also gain the ability to paint a picture of greater beauty and perfection than we ever before imagined. In fact, while we are in this metaphysical state we are initiated into one of the greatest secrets of creation; we find ourselves thinking in terms of **CAUSE** rather than in terms of effect. We perceive behind the universe the presence of divine mind and sense more keenly than ever our relationship to that mind. We are filled anew with the realization that to us all things are possible.

THE DAILY SYSTEM: Now that we have discussed the importance of concentration and what is to be gained thereby, the next step is to reorganize our lives and add to our routine a daily period of concentration.

To begin with, dear student, you will find that you will do well to devote fifteen minutes a day to this practice, the exact technique of which is given in another lesson. Perhaps you will find it best to concentrate in the quiet of night just before going to bed. That is for you to decide. The time you choose is not important. The important, indeed the essential, thing is that you settle upon a definite period and keep that period sacred to communion with your sub-conscious mind. If you have the power of will and strength of character to observe this ritual every twenty-

four hours without any exceptions, it means that you have a personality that will enable you to become a master mind during the next twenty-one years.

However, the period of concentration must be increased as time goes on. When you have faithfully practiced concentration fifteen minutes every day for three months, then change the period to half an hour, and adhere to the new regulation for the ensuing three months. At the end of six months, you will find that you have developed to a point where you can concentrate one hour each day. When you have carried out this new program for six months you will be in a position to arrange your life as you want it. You will find that the year in which you have followed the practice of concentration has been a fruitful year. Things you have wanted for years have come to you as if by magic. Life has taken on a new meaning, and the future is pregnant with possibilities. You feel that you yourself have evolved a finer personality and that the miraculous process is continuing. For the first time you are consciously and actively participating in the great evolutionary process of which you are a part. You are experiencing the only real human happiness, the joy of harmonious growth.

Naturally, when you consider that these wonderful things have resulted from the simple and faithful observation of a concentration period, you will choose of your own accord to continue this practice. But you will no longer need the guidance of a teacher; you will be the true master of your own soul and your own destiny.

SUBJECTIVE AND OBJECTIVE ACTIVITY: But, before this degree of self-realization can be reached, you must face the fact, dear student, that there is much to be done. You are a physical being as well as a spiritual being, and you inhabit a material world, wherein material things possess for you an essential significance. In order to gain the experience necessary to the development of your soul, you must live and move as a human being. Your requirements are food, clothing, and shelter, and you need also some leisure for rest and recreation. Therefore, you must have the material basis that makes these things possible.

But you must not expect to gain material benefits through mental activity alone. The spirit functions and develops in the realm of matter. Thus your mind or soul is the subjective element, which acts upon the outer world or objective element. While all matter has consciousness, it still exists as matter, and consciousness is the means of motivation.

Therefore, you must bear in mind that "Faith without works is dead." In other words, physical effort must be coordinated with mental effort in order that you may achieve the ends that you desire. The most perfect concentration is not likely to bring a concrete reward unless it is followed by physical activity. Concentration ensures a proper plan, it is true, but when your desires incorporate the material you must expect to put forth definite physical effort toward their realization.

You may figure that your total potential activity, subjective and objective taken together, totals one hundred per cent. If the subjective amounts to 50 per cent, the objective will necessarily be 50 per cent. If the subjective embraces 80 per cent, the objective will be reduced to 20 per cent. As your spiritual quality becomes heightened and "the real you" flowers into ever fuller being, you will discover that less and less external effort is required for the moulding of your life.

Jesus the Christ, being a Master, could have chosen to exist entirely in the spiritual world because the development of his soul had reached such a high degree of perfection that he no longer required the stimulation of earthly experience. However, he became human and operated through the physical realm in order to raise humanity to a higher level. He exercised his subconscious powers in performing miracles, and followed also the definitely objective

method of preaching and teaching. Although spiritually he had achieved a super-human state, he chose to function as a human being in order more readily to reach other human beings. He demonstrated what could be done with the physical equipment of the common man when operated by that higher knowledge of being which is possible to us all. Contrary to some teachings, his miracles broke no natural laws. They merely illustrated laws that were unfamiliar to the average person. Jesus was seeking to show humanity its own potentialities, and impress upon men the fact that the limitations they appeared to have were self-imposed.

In the sense that we are all fragments of God, we are equal. We differ in the degree of development to which we have attained. Infinite growth is possible to each one of us, but we must have the desire to grow, and we must put forth the conscious effort that the realization of this desire demands.

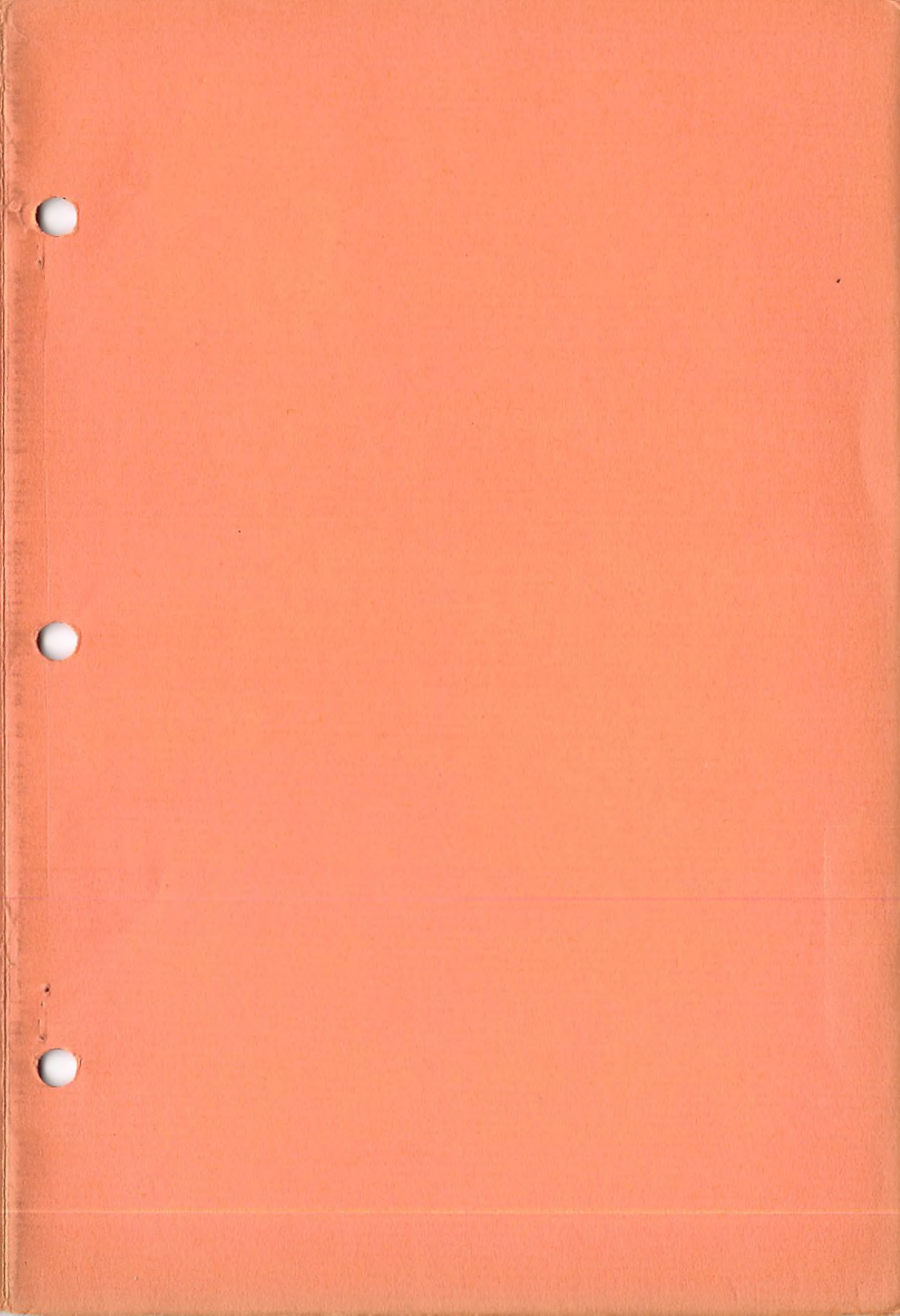
You realize now something of the nature and power of your sub-conscious mind, dear student, but this knowledge is useful only when put into practice. Begin today to give clear, carefully thought out instructions to your sub-conscious mind. Instead of a miscellany of idle wishes, confide to it a few definite and rational plans for the improvement of your life. Do not attempt too much at a time, but center your attention upon the task that lies next. When that is done you can take a new assignment. Your sub-conscious powers increase with use, and you will gradually become able to carry through more and more difficult undertakings. Indeed, what seems difficult today will be child's play tomorrow, and new strength and courage will follow each achievement.



EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 27-28

EGYPT'S MASTER VOICE



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Lessons 27, 28

THE REALM OF COLORS

PERSONAL

INSPIRATION

There is no element in our sensuous nature which yields us greater or more varied pleasure than the perception of color. At every turn Nature endows us with a love of color and pleasantly presents it to our eyes through flowers, fishes, shells, sea and sky. Almost every object of human industry is effected by color, and man stimulates and gratifies his fancy through pictures and pottery, furniture, carpets, and hangings, dress and jewelry.

A knowledge of the principles of harmonious coloring and its influence is then at least desired in applying it to our home, the office in displaying merchandise, in table arrangement and in our diet. The importance of color in increasing sales is beginning to dawn upon the manufacturers, and in the last years we see in the shops an avalanche of colored articles in all the gay tints and shades.

Few of us realize the effect of color upon our minds, and it has been readily recognized that colors strongly excite the emotions, and sensitive feelings of many individuals.

Color vibrations produce a certain tone or combination of tones which affect us favorably or adversely. This tone in color is often referred to as its, "intensity," and it is this intensity that we must understand how to use to modify or adapt, in making up our color schemes.

It is a scientific fact that colors have a curative value, and soothe and stimulate us while others affect us in moods and melancholy.

Our aesthetic nature is aroused by the melody of beautiful music, but the melody of colors inspire and exalts through the sense of sight with most pleasing reactionary results. The eye can contemplate the various colors that are pleasing without experiencing a feeling of monotony for a much longer time than the ear is capable of sustaining the pleasures of harmonious sounds prolonged without variation.

In the color-sense training one must feel the vibratory reaction of color upon the emotional nature. This may be done by taking different materials of plain colors, and living with them for a period of time. The individual will soon notice the effects the different tones will have upon the physical body.

In stimulating the color sense the student should take a color vibration that is in harmony with his nature, and throw his feeling into it while concentrating upon this medium, then he should levitate the consciousness until he gets a transmission of color waves. As he grows sensitive to these vibrations the student will see many beautiful colors, and if he has the ability to apply them into concrete form he will realize some very beautiful effects.

For a student who is engaged in the different arts, like music, writing, painting, and design, it is advisable to wear a color vibration that harmonizes with your temperament. This color vibration will stimulate the student while working, and it is a known fact that those who have followed this method have gained very good results.

COLORS IN THE AURA

Every human emits an aura, and people who are clairvoyant can see the aura of an individual. In fact, many sensitive people feel the shades of the auras of others, and consciously, or unconsciously, they sense the negative or positive disposition of people.

When the emotions rise, the aura changes in different shades according to the thoughts and desires of the individual. In a healthy person the aura stands out, but when the physical body is depleted in vitality or the individual is ill the aura droops, and changes color.

For a developed person to get a glimpse of an individual's aura the best method is to place the subject against a panel of black velvet, and in a room in a subdued light.

Conditions of the Aura under different emotions.

1—Thick black cloud in the aura usually indicates hatred and malice.

2—Deep red flashes on a black ground shows anger, but in the case of what is often called, "noble indignation," on behalf of some one oppressed or injured, the flashes are brilliant scarlet in the ordinary background of the aura.

4—Dull brown-red, almost rust color, shows avarice.

5—Dull hard brown-grey usually indicates selfishness and is unfortunately one of the very commonest auric colors.

6—Heavy leaden grey expresses deep depression and where this is habitual the aura is sometimes indescribably gloomy and saddening.

7—Livid grey is a most hideous and frightful hue and indicates fear.

8—Grey-green a peculiar shade of which can hardly be described shows deceit.

9—Brownish-green with occasional dull-red flashes shows jealousy.

10—Crimson indicates love. This is often a beautiful clear color, but it varies very greatly with the nature of love. It may be quite a dull heavy crimson, or may vary through all the shades up to a most lovely rose-color as it becomes more and more unselfish and pure. If this rose-color is brilliant and tinged with lilac it shows the more spiritual love for humanity.

11—Orange if clear indicates ambition and if tinged with brown it shows pride. But in this color also the variations are so numerous, according to the nature of the pride and ambition that it is impossible to give more than a general description.

12—Yellow expresses intellectuality, and if the intellect is directed chiefly into lower channels, the yellow is deeper and duller.

A sudden fright will in a moment change the aura to a mass of ghastly livid grey.

These auric manifestations are impermanent, but their records in the Akasha are not so. The living photograph of every instant of a wish, (according to the strength) remains in the Akashic records, and all the while spreading results of its actions during that life, and are charged with absolute justice to the karma of its creator.

COLORS IN THE DIFFERENT BODIES OF MAN: The mental body is yellow. The casual body is gold in color. Astral body blue. The etheric body is pink.

COLORS IN THE SIGN OF THE ZODIAC

When the colors are related to the twelve signs of the Zodiac they are arranged as the spokes of a wheel.

Assignments to the signs.

Aries—Pure red.

Taurus—Red-orange.

Gemini—Pure Orange.

Cancer—Orange-yellow.

Leo—Pure Yellow.

Virgo—Yellow-green.

Libra—Pure Green.

Scorpio—Green-blue.

Sagittarius—Pure Blue.

Capricorn—Blue-violet.

Aquarius—Pure Violet.

Pisces—Violet-red.

In many of the modern color talks by practical teachers, colors are referred to as vibrations and they place color upon a fourth dimensional plane. It is often asked by the student to explain these abstract terms especially the meaning of the fourth dimension.

In conveying to the student the idea of a fourth dimensional medium relative to color, it can be suggested, to explain it thus:

A sense of inwardness is characteristic of the fourth dimension, and it is a state of consciousness. Motion is a fourth-dimension, and the rate of vibration is forceful and swift.

Man lives in a three dimensional world, the animals see only a two dimension. The dense solid is three dimensional, the liquid is only two dimensional, and gas is one dimensional.

REMARKS ON COLOR

The greater the difference between the colors the more their association will be favorable to their mutual contrast; and the nearer they are alike, the greater the risk that their association will prove injurious to their beauty.

Non-complementary colors evidently produce three different effects when placed in contact:

They mutually improve each other.

One is improved while the other is injured.

They mutually injure each other.

Complementary colors are technically classed under the head of successive. Contrast because one naturally passes from one color to another.

Red and blue-green are complementary. Green and purple are complementary. Blue and yellow are complementary.

The pure color goes out of its scale by the addition of black.

This normal tone, (a pure color is modified by the addition of another pure color). In this case it forms hues more and more approaching itself, according as the quantities of the second are in smaller proportions.

Out of the three primary colors combining them in pairs we obtain all the pure compound colors, and by combining them in three we produce all the broken colors.

THE PRINCIPLE OF COLOR

All the colors of the spectrum spring from the three primaries, and in our modern delineation we use the Helmholtz theory of primary color.

Red—Blue—Green. These three primaries are the most powerful of the whole range of color excelling all others in strength and intensity, and hence influencing the mind most powerfully.

The secondary colors are—Yellow—Orange—Violet.

What is termed the eight normals are—Red—Orange—Yellow—Green—Blue—Violet. White—and Black.

The warm colors are—Red—Orange—Yellow. Cold colors are—Blue—Green—Violet.

To place white beside a color is to heighten its tone. It is the same as if we took away from the color the white light which enfeebled its intensity.

Putting black beside a color lowers its tone and in some cases it impoverishes it.

Putting grey besides a color renders it more brilliant.

To put a dark color near a different, but lighter color is to raise the tone of the first and to lower that of the second. For example a light blue placed besides a yellow, tinges it orange and consequently heightens its tone.

Gold or silver in decorative purposes may be used with any color without inharmonious results.

Scientifically chosen colors give an illusion of spaciousness and certain blues and greens which have a soothing effect are chosen for rest and relaxation.

Colors can lower our sales resistance, make us feel hot or cold, gloomy or gay. Color can effect the personality and the individual's mental outlook.

Red is the most intense color, and when used by itself has a very stimulating effect on the brain and pulse. When red is combined with other shades it thrills and gives pleasure.

Blue is restful, and it calms the nerves, and it has a soothing and healing effect. Blue is primarily associated with distance and is used to make a room appear large and spacious. It is the cosmic or universal color in the spectrum. It is one of the colors which we associate with the immensity of space.

Green is the color of growing things. It is the symbol of renewing of life and youth, and it is associated with the 'green robe of spring which covers the earth with a mantle of green.'

Yellow is the joyous color of the spectrum, the color of gladness. It has an uplifting effect upon the mind and soothing influence on the nervous system. It is a purely mental and spiritual color.

Orange is a stimulating color, and when used in home furnishings or wall hangings it should be used with discrimination.

Violet produces melancholy, and it should be used with complementary colors.

Magenta light has a relaxing and stabilizing effect, and when used in proper lighting effect it gives a soft flattering glow to a room or to a dinner party.

Purple light is a splendid soporific. (This term means causing or inducing sleep.)

HARMONY OF COLOR

The eye undoubtedly takes pleasure in seeing colors independent of design and every other quality in the object which exhibits them, and a suitable example to demonstrate this is the colors in Nature which attract the eyes and affects them more or less agreeably.

The pleasure we experience in this case through the agency of the organ of sight from the actual impressions of colors is quite analogous to that experience through the medium of taste from the actual sensation of agreeable savories.

Different colors more or less well assorted according to the law of contrast being seen through a colored glass, which is not sufficiently deep to make us see all the colors of the tint peculiar to the glass affords a spectacle which is not without its charm, and which evidently stands between that produced by tones of the same scale, (and that by colors more or less well assorted) for it is evident that if the glass was deeper in color it would cause every object to appear entirely of its own peculiar color.

COLORS AND THEIR PRACTICAL APPLICATION

The universe is composed of subtile rates of vibrations, and there are unnumbered colors which cannot be seen as well as sounds which cannot be heard, odors which cannot be smelt, flavors which cannot be tasted, and substances which cannot be felt.

Plato describes color as, "an effluence of form commensurate with sight and sentient."

The three fundamental notes of the musical scale—the first the third and the fifth—correspond with the three primary colors. Red—green—blue. The seventh and last perfect note of the musical scale correspond with purple.

There are six distinct harmonies of colors composed in two kinds.

1—The harmony of scale.

2—The harmony of hues.

3—The harmony of dominant colored lights.

1—The harmony of contrast of scale.

2—The harmony of contrast of hues.

3—The harmony of contrast of colors.

All the primary colors gain by placing them close to white, but the binary (meaning consisting of two things or parts) assortments are not equally agreeable and the height of tone of the color has a great influence upon the effect of its assortment with white. The binary assortment in the order of greatest beauty are as follows: Example:—Light blue and white. Bright green and white. Rose and white. Violet and white. Deep yellow and white. Orange and white.

COLORS WITH BLACK

In an infinite variety of cases we can use Black in a most advantageous manner. Not only with some colors to produce harmonious analogy but also with light and brilliant colors to produce harmonious contrast.

The Chinese artist displays excellent judgment in employing harmonious contrast in furniture, paintings and ornaments.

White elevates the tone and gives intensity to the color which is next to it.

Black absorbs a color, and tends to lower its intensity. If luminous colors are used close to black or are not far distant, the black may use much of its vigor.

Good combinations are Red and Black. Rose and black. Orange and black. Yellow and black. Green and black. In using Yellow with black the yellow must be brilliant and intense.

In the arrangement of interior, discrimination should be used in the color scheme of the rooms. Rooms with a great deal of sun and light should have cold colors. Rooms on the north should have warm colors.

COMMENTS THAT WILL HELP THE STUDENT

Harmony is established between different objects by means of an analogy of size and form, and color; by means of symmetrical position; and lastly by means of the repetition of the same form, of the same color or of the same object or even objects very analogous if they are not identical.

ASSOCIATION OF COMPLIMENTARY COLORS

This is the only association where the colors mutually improve, strengthen and purify each other without going out of their respective scales.

This case is so advantageous to the associated colors that the association is also satisfactory when the colors are not absolutely complimentary. So it is also when they are tarnished with grey.

This is when we have recourse to the harmonies of contrast in painting, in tapestry, in the arrangement of colored glass windows, in the assortment of hangings with their borders, in that of materials for furniture, and clothings and in the arrangement of flowers in our garden.

Juxtaposed, (placing or being placed side by side.) non-complementary colors can certainly give rise to three different results:

- 1—They mutually improve each other.
- 2—The one is improved, the other loses some of its beauty.
- 3—They mutually injure each other.

The kind of association; the greater the difference between colors, the more they mutually beautify each other; and inversely the less difference there is the more they will tend to injure one another.

The equality in height of tone.

2—The difference of tone, the one being deep and the other light.

3—The glossiness of the surface which sends them to the eye.

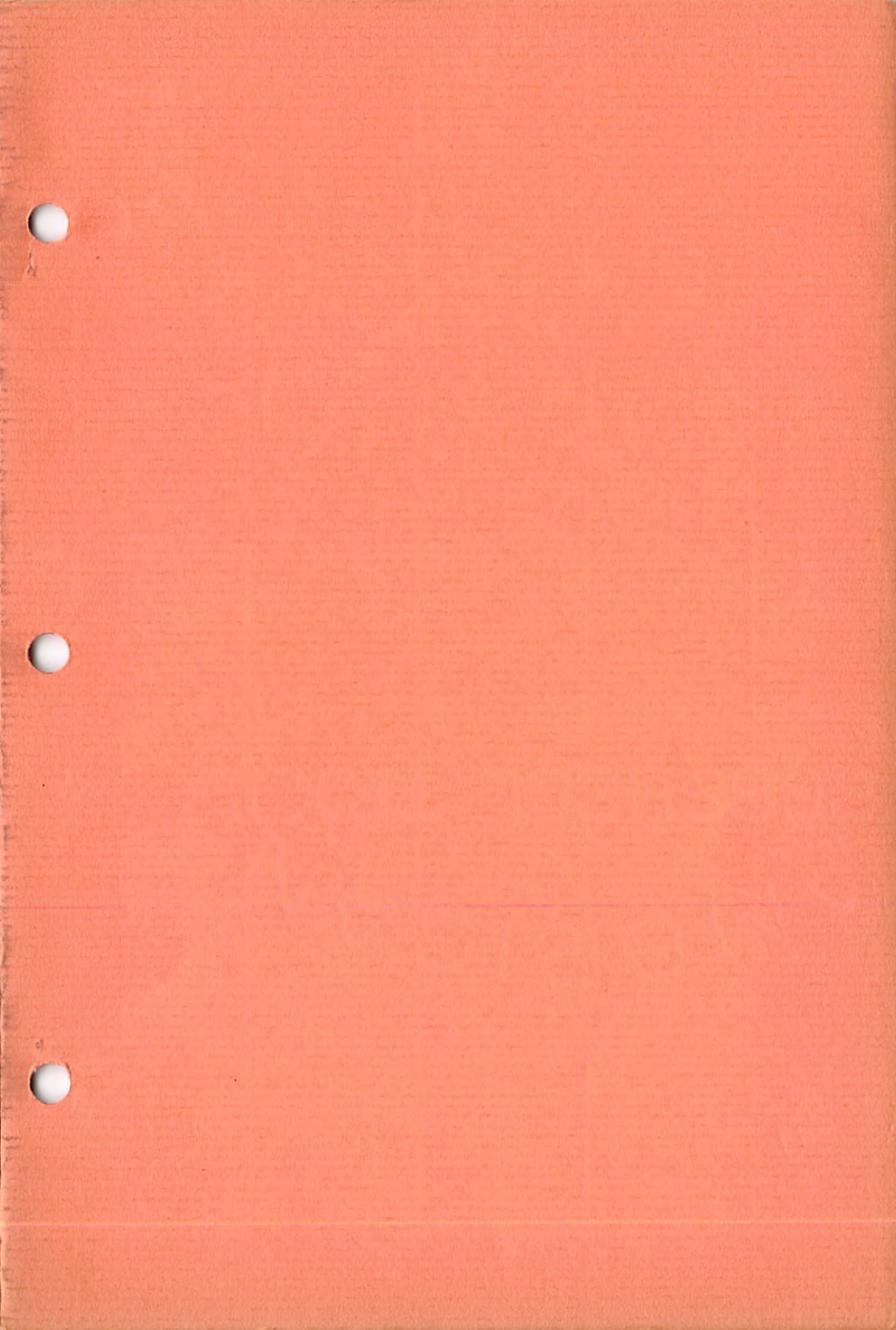
4—The form of the body of which these surfaces limit the extent.



EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 29 - 30

EGYPT'S MASTER VOICE



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Lessons 29, 30

EGYPT ANCIENT SYMBOLOGY

To those who may not have made acquaintance with the culture and refinement of Egyptian thought; or to such as may have already concluded, that, the Ancient Egyptians were idolators and animal worshippers, the matters to be presently considered will carry, we hope, some message of value, some stimulus to gain that deeper comprehension so necessary to appreciate the mighty achievements of the past.

In sculpture, in civil government, in architecture, and in ethics, the Ancient Egyptians measure up to the highest standards.

These tests can be applied by anyone who will give time and thought to them. Here as elsewhere, judgment presupposes an acquaintance with, and an understanding of, the facts. For that reason no one book satisfies the requirement, and one reading of any one book, no matter how illuminating it may be, can take the place of living thought, repeatedly, to these matters and the problems involved in their consideration.

Once, Sir Isaac Newton, was asked as to how he made his wonderful discoveries. In reply he said, "A problem correctly stated

is half solved, and revolving over and over in my mind the elements to be considered in their different relations, finally opens the way for the full orb'd truth to break in upon me."

The ancient Egyptian would represent this idea by making use of an ape with the moon disk; a Jackal facing the Sundisk and followed by the feather. The Ape is the digger, meaning application; the moon stands for intellect; the Jackal is the opener of the way; the Sundisk is the light, and the feather stands for truth.

Now in ancient times symbols were not used in an arbitrary manner, like we use emblems and trade-marks. To the ancients, not only in Egypt; but in India, Assyria, Mexico, and Peru; a symbol represented a definite conscious experience. To read symbols one must try to reconstruct that definite conscious experience, for which it stands. The ancients did not worship symbols, nor gods, nor animals, they gave a dignified or sacred value to **that which was symbolized.**

So we see that symbols are worthless unless they signify facts, that is, they must represent stages of thought and evolution which can be verified within the individual conscious experience.

A focal point of Egyptian thought and symbolry is the "Book of the Dead," so called because it seems to consist of a description of the after death wanderings of the Soul of the deceased in the underworld. In an edition of the teachings used in the XII dynasty it is also called the "Book of the Master of the Secret House"; and no one acquainted with that remarkable book in any of the recensions from the first dynasty to later ones, and who at the same time is familiar with the story of the ancient mysteries, can look

upon it as other than a story of initiation, that is the story of the higher evolution of man and the final triumph of the Soul. This view does not alter the fact that portions of the text were used for funerary purposes and that the bereaved were helped by the recitation of the invocations and the chanting of the solemn hymns; because they had been sanctified, so to speak, by the highest use to which the teachings could be put, and that was as a guide toward right living.

"The Book of Dead" gains in interest when studied as a ritual of initiation. Some of its scenes, for teaching purposes being reproduced in the Secret House or Great Pyramid. The ancient mysteries were taught by dramatic representation to the public in temple ceremonies; by precept to accepted students; and by individual and personal demonstration to the few who in due time qualified for the higher work. The main tenet of the teaching was the conscious self-identity of the individual intelligence independent of the physical body. This is the basis for what is now faith as to the immortality of the Soul.

These same ancient mysteries have been represented as diabolical by theology and ridiculed by modern psychologists. However, there exist in many certain capacities and powers, which, by study and self-analysis, can be developed to a remarkable degree, constituting one a Man among men. To disbelieve this is to slur some of the best and most learned men of antiquity. Here we recall the names of Pythagoras, Plato, Iamblichus, Proclus, Hippocrates, Moses, Herodotus, Orpheus, Appolonius, and many others who knew of and affirmed the great work of the mysteries.

Grote in his "History of Greece" makes this interesting statement: "The allegorical interpretations of myths has been by several

learned investigators, especially Creuzer, connected with the hypothesis of an ancient and highly instructed body of priests, the veil of symbols." (P. 81, Vol. II, Everyman's Library Edition having their origin either in Egypt or in the East, and communicating to Greeks religious, physical, and historical knowledge, under of Grote.)

Cyril of Alexander quotes from "De Mysteries," traditionally ascribed to Iamblichus, the following: "It is not possible such mysteries should be declared to those who are without initiation into the sacred rites."

It is natural that we should know but little as to the mechanism of the ceremonies. They were conducted in secrecy, much as the early Christian teaching was given under a solemn obligation of reticence. Jesus taught a Secret Doctrine, he said: "To you it is given to know the mysteries of the Kingdom of God; but unto them that are without, all these things are done in parables. That seeing they may see, and not perceive, and hearing they may hear, and not understand. And the disciples came and said unto him: 'Why speakest thou in parables?' Jesus answered saying, 'Because it is given to you to know the mysteries of the Kingdom of Heaven, but unto them it is not given'."

The mechanism of the mysteries is one thing; however, some of their teachings may be re-discovered by a study of the ancient records with symbolism as a guide. Childish and foolish tests had no place in the teachings we shall presently review. We do glean, however, from a study of fragments of the ancient teachings, that self-examination, appropriate reflection, meditation and spiritual contemplation, formed an important part of the daily life of the student.

The great temptations of life steal in upon one in the quiet retreat; in their inception, they slow rather than quicken the pulse; and no one in whom resides the capability of real sin can make the growth necessary to self-advancement. The conscious and intentional evasion of one's own standard of right action is Sin, as well attested by the 25th chapter of the "Book of the Dead," which chapter is a code of ethics as high as any known today. The maintenance of the standard therein set forth enabled the candidate to declare, "I am pure;" and the Egyptian teachings relate to the passage of the dead man through the shadows. But the term, dead, applied to men who lived solely in the world of the senses and were dead to spiritual things, as well as to a dead human body. The resurrection referred as often to the illumination necessary to leave the dead things of sense, as to functioning in the spiritual body after the death of the physical one. Here is the reason for learning, here and now, how to become conscious of one's own self-identity independent of the physical body.

Let us glance at the pilgrimage of the Soul as depicted in the "Book of the Dead."

Here is a chapter on spearing the serpent of darkness, another on reading a chapter in the presence of the serpent on two legs. The one symbolizing evil, the other wisdom. "Serpent of Wisdom," was a phrase used to indicate the reborn Sons of the good law.

"To be wise as Serpents and as harmless as doves" is the way the teachings is given in the New Testament. The serpent is an old symbol used to convey to the uneducated and popular mind the

idea of rebirth or immortality, in that, the dormant condition and shedding of its skin is followed by renewed life. Moreover, Eudoxus says, that: "The Egyptians tell a myth about Zeus, that in consequence of his having his legs grown together, he could not walk and he lived in solitude; and so Isis, by cutting in two and separating the limbs, made his going even footed." ("Myth of Man in the Mysteries," page 189.)

In such manner this myth enigmatically hints that the Mind and Reason (Logos) of God, after it had progressed or "walked," so to speak, in the invisible and unmanifested, came forth into genesis by means of motion. The serpent was one of the symbols of the Logos, and the "legs grown together" indicate that reason had not developed as an aid to mind.

Then there is a chapter on beating back the crocodile, an enemy of the soul, and yet a sacred animal; because the crocodile is an ideograph of the double nature of man. The crocodile drew himself up on the banks of the Nile at sunrise; and while the upper half of the body was bathed in light, the lower part remained hidden in the muddied water. Even the least developed intellect could grasp the idea of a better nature of man lighted by the god Ra, as a symbol of a spark from the Divine Consciousness; and a lower nature which thrives in the mire of self-pity and self-love. The crocodile is a sacred symbol, but regarded as a foe in the "Book of the Dead," because the soul must fight its way to light and life. In earth life the soul must overcome the lower nature before it can bear the light and breathe the rarer atmosphere of the spiritual realm, symbolized by the crocodile dragging itself from the more

dense water. Then came chapters on not letting one's head be cut off; on not suffering corruption; on coming forth by day; living after death; and of opening the mouth and on words of power.

The chief occupation of the Soul, here and hereafter, is in resisting the attacks of its enemies. They come from every side, at the most inopportune moment, seeming to know when the resistance of the soul is the lowest. These enemies will take from the soul his tongue, so that words of power may not be used; his heart, that he will be ashamed; and his head, that he shall die by the way-side which means to not use his reason; that he shall forget his name, for the very quality of sound and the very power of Egyptian names have in themselves the bringing into action of what is said. All of which indicate that the journey of the soul is indeed a pilgrim's progress. For the soul must win his way by his own personal effort relying on the promptings of the Divinity within. And the individual aids himself by assuming identity with the great gods, but he must have made some success in developing the capacities and powers in his own nature similar to those of the god in whose likeness he masquerades for the time being, or failure will result. That is to say, the acts in life must mould character along those lines that make for permanency in the next world. He must "Fight the good fight and lay hold on eternal life" as Timothy puts it in the New Testament.

Symbolism as an aid to the interpretation of ancient teaching enables one to become one's own authority as to their value in the truth they contain, because no barrier exists to prevent one from putting a real symbol to the test, that is to re-create in one's inner life that which is symbolized.

Decadence began as a result of failure to do this on the part of those who by circumstances were in the lead, because they had a greater knowledge than the rank and file, and by virtue of that advantage the leader should "have been their brother's keeper."

The rank and file were taught to worship or hold sacred the symbol, forms and ceremonies multiplied; creeds and dogmas were formulated in confusing variety; and the vision faded from the spiritual intuitions of the priests, until darkness and death gradually wiped out the descendants of the Priest-Kings of old, but the glory of Egypt is written in glyph and in symbol, monumented in tomb and in temple, and sealed in the secrets of the Sphynx and the Great Pyramid.

Here lies the reason for Samuel Sharpe's statement in his "History of Egypt:"

"The Egyptian mind still has a most important influence upon our modern civilization," because the Egyptians were the earliest civilized people of whom we have any knowledge.

It is now generally granted by Egyptologists that the Empire was founded over 5000 years before the Christian era, and that even then there was an established religion. Before King Menes, the Priest-Kings were said to have governed the country. This, implies a sacerdotal rule preceding the monarchical, and indicates an advanced condition of society. We must go further back than 5000 years in prehistoric ages for our investigations of the origin of the religion of Egypt.

"While a certain unity of structure," says Bonwick in his "Egyptian Belief and Modern Thought," "can be detected in the organized faith, and while the main features of the theology are

seen comparatively unaltered for thousands of years, yet certain arrests of this flow of ideas, as if from intrusive foreign forces, are not the less conspicuous. When the image of Cephren, builder of the Second Pyramid, was thrust into the well of the sphynx temple, one of these disturbing agencies was doubtless at work. Other changes came in the twenty-second dynasty. A dreary, dreamy pantheism ultimately followed, dulling the national conscience, enfeebling the national character, and preparing the grave of national glory."

What the religion was during the Pyramid days, prior to B.C. 4000, may be ascertained by study; but the anxious inquiry of many will be,—how came that development of opinion?

Herodotus says: "No country possesses so many wonders, and has such a number of works which defy description. The people also, in most of their manners and customs, exactly reverse the common practice of mankind." The last part of this remark alludes chiefly to the position of women, who enjoyed all the privileges of men. This was entirely contrary to the customs of Greece, where they were kept in an almost Oriental seclusion. In fact, their privileges evoked so much surprise, that the Greeks went so far as to say that woman was supreme in Egypt, and that the man promised obedience to her in the marriage ceremony. It was the custom to have only one wife; and in the palace and the cottage, the wife appears to have shared the responsibilities of life with her husband, as an equal. The Queen's name is coupled with the King's in edicts and documents. If the King died, the Queen continued as sole ruler. Several of Egypt's notable sovereigns were women. Descent was traced through the mother. Property in land belonged to the woman, and was inherited through her. The Land of Egypt

was no exception, it was the property of the Royal Daughter, and the man who became King acquired the kingdom through marriage with the Princess.

The picture would not be complete without mentioning the genial and courtly manners and the kindly gratitude for even trifling services, that caused the ancients to remark, that "of all people, the Egyptians retain the highest sense of a favour conferred upon them, deeming it the greatest charm of life to make a suitable return for benefits they have received."

To such a people it was easy to represent, symbolically, the teachings of the temple, and to instruct, those capable of understanding, in the higher interpretation of life and evolution.

The ladder of evolution was complete, every rung was occupied. The lower belonged to the animal kingdom and the world of nature, man occupied a half-way position, above him the angels and messengers of the gods, higher still were greater powers, cosmic gods; and beyond that, "God One Alone."

There was therefore an apparent polytheism, but accompanying it a well-defined and clearly expressed montheism, and, be it remembered, here as in India, we find, the oldest statements of montheism known to man.

The Supreme existed before all things. He is self-existent, immortal, inscrutable, infinite, and eternal. He is the Creator of Heaven and earth, of gods and of men, and of all that exists. Such is the statement of their lofty conception of the Almighty. But, His forms and attributes are many, and some are clothed in shapes mysterious, and to modern eyes strange and incomprehensible. The

temple paintings portray them as hawk-headed, or lion-headed, and in many similar forms, indicating to the lesser minds the infinite power of the "God One Alone." The remembrance of the animals that were types and emblems of the four Evangelists, also of the phraseology of the Book of Revelations, and the vision of Ezekiel, should give sympathetic insight into a symbolic representation that might otherwise be repellent to Western minds.

Here in the West, man is considered to have body, soul and spirit. In Egypt the ego was analyzed more subtly, as we shall see.

The physical body was called KHAT; it was mummified after death.

The KHAIBIT has generally been translated "shadow," but it is quite apparent that the word did not bear the ordinary meaning of shadow. The KHAIBIT was attached to the body, but could wander about in the vicinity of the tomb. It consisted of matter, and had the appearance of the man, and could derive nourishment from food. It appears to have been an etheric double.

The KA was a very important principle. It lived in heaven and protected the man when alive, when dead he "went to his Ka." It could materialize after death and wander about, or take up its abode in a statue. It was an exact replica of the person, and possessed the same nature. It seems to have been the individuality plus the intelligence, for the Ka could speak.

The SAHU was the spiritual body, in which abode the two higher principles, the Soul and the shining Spirit. To it belonged the Name and the Power, all together making up the spiritual man after the death of the body.

The BA is the Soul.

The Khu was the highest principle, "the shining Spirit." "O make thou to be glorious my shining spirit (khu), O Osiris, make thou to be divine my soul (ba)."

In addition to these six principles, man had certain other important attributes or potencies.

The Egyptians had no delusions about the resurrection of the physical body. In many verses it is stated: "Thine essence is in heaven, thy body is in the earth," or "my perishable body is in the grave." The custom of mummifying was not because they ever thought to use again that same body, but it appears to have been a late custom connected with magical ceremonies of a more materialistic priesthood in that it formed a nucleus wherefrom the "double" could derive material for manifesting itself on earth, after death.

At this point it might be well to recall the national tradition or the myth of Osiris, that is to say, the Osiris who came down upon earth as the benefactor of mankind, who was put to death, and who rose again, and in whom the Egyptians' hope of immortality was bound up.

This great mystery of the Egyptians demands careful study because of its universal hold upon the people for thousands of years, because it was the very life of the nation and because of its marvelous likeness to the creeds of modern times. Osiris was popular in that he had lived on earth as man's benefactor, died for man's good, and lived again as friend and judge.

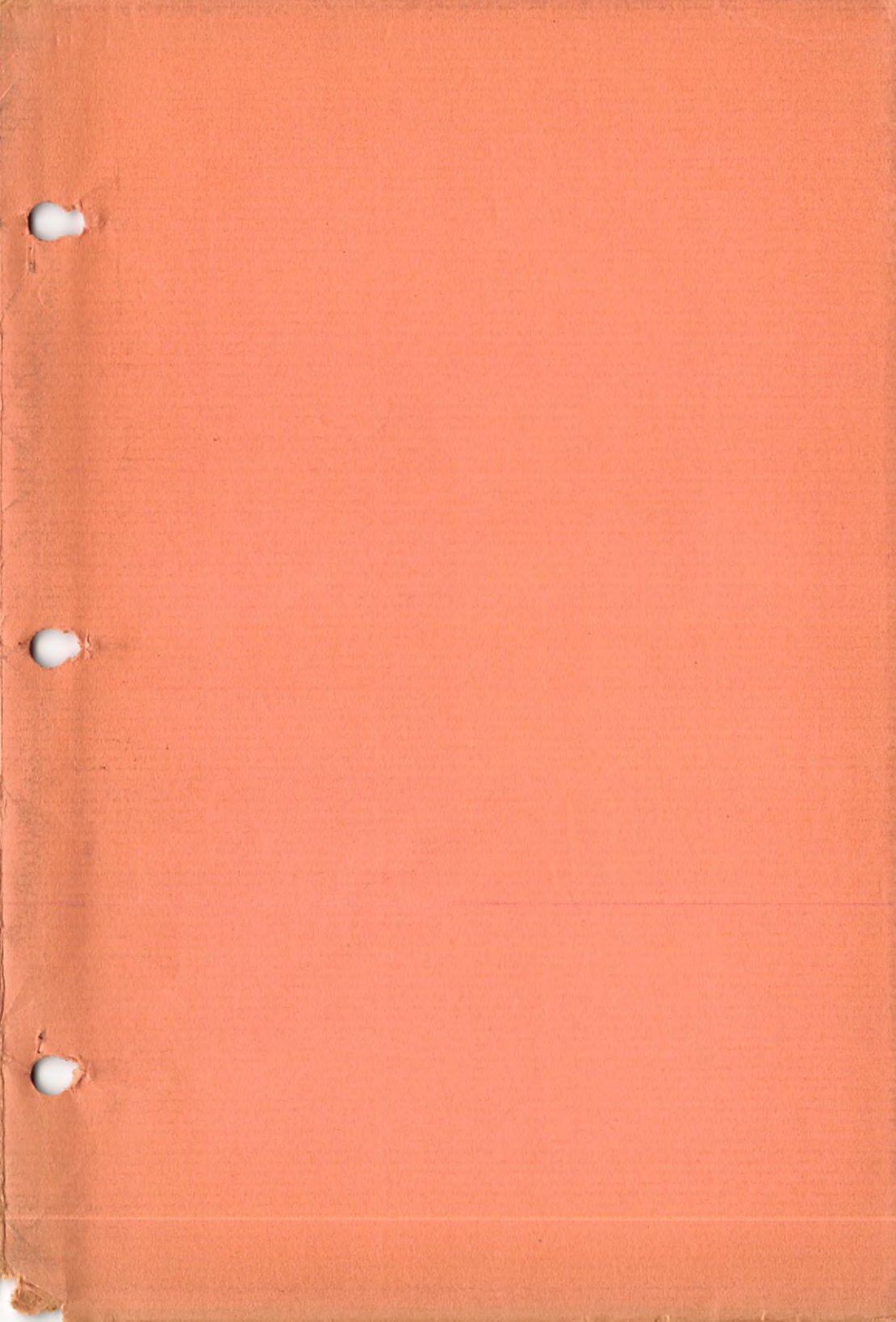
Egypt Ancient Symbology Continued in Lessons 31-32



EGYPTIC FELLOWSHIP OF AMERICA

LESSONS NO. 31 - 32

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Lessons 31, 32

EGYPTIAN TEACHINGS

PERSONAL

INSPIRATION

ANCIENT SYMBOLOGY

Continued from Lessons 29-30

Osiris was murdered by Set, his brother, who wanted to obtain his kingdom, he cut his body to pieces, and scattered the members thereof. Isis found thirteen of the fourteen pieces, so the story runs, and finally Osiris rose again to life and ascended into heaven.

Such an interpretation will do if you are willing to consider that there was no deeper knowledge, no wisdom, no educated class of people in Ancient Egypt. If that is your view, then how explain, that we see no line of descent in Egypt. From the first all is maturity. This question is purely academic, the authorities like Maspero, Sharpe, Bonwick, Pollard, Petrie, Budge and others point to the centuries which preceded Menes, the so-called first King of Egypt, as a stage of advancement of great duration.

For a moment let us take another view, the view of symbolism, wherein the man-God Osiris is the ideal toward which we are evolving. Osiris is not dead, we in this age may become like unto him, and when we realize in our life, here and now, the Negative Confession as delineated in chapter 125 of the "Book of the Dead,"

we shall become Osirified.

So then, let me quote from "The Hymns of Hermes." The fragment is called the "Service of Song" and the interpretation is that of G. R. S. Mead.

"The articulation of the 'members' of his true 'body' or 'heart' has not yet been completed or perfected; they are still, to use the language of the ancient Egyptian myth, scattered abroad, as it were, by his Typhonic passions; the limbs of his body of life are scattered in his body of death. The Isis of his spiritual nature is still weeping and mourning, gathering them together, awaiting the day of the New Dawn, when the last member, the EYE of the MIND, shall complete the order of his members, and the New Man shall arise from the dead, and rule in Amenti."

The deceased who afterwards must take the same journey through death, knocks at the gate to Amenti, a choir of glorified spirits, like the chorus of Greek tragedies, supports his petition. The priest then supplements these entreaties, and Osiris says: "Fear nothing in addressing thy prayers to me for the eternal duration of thy Soul."

Then through the long journey in the underworld we are struck with the pouring forth from the fulness of his heart, the profound experiences of the inmost life of Osiris.

The Book of the Dead, when studied along the lines of spiritual interpretation, tells us how to know God, first by learning to know ourselves, and so unfold the spiritual nature, and unwrap the swathings of the missing member of the body of Osiris, namely the spiritual focal centre in the inmost brain of man.

As to this Hermes says, "The Eye of the Mind, which has been mummified and laid in the tomb of forgetfulness." Mummified or inactive for so many ages of lives that generation after generation of people have passed through living deaths from lack of helpful service in living their lives. Old Egypt sends us this message. Shall we accept and profit by it? That is the question.

Hermes said, "Let us together, all give praise to Him, sublime above the Heaven, of every nature Lord!

"'Tis He who is the Eye of Mind. May he accept the praise of these my Powers!"

The Eye of Mind is that which illuminates the Great Sphere of our Spiritual Nature in the stillness of a purified intelligence.

The Sun Disk may stand as a symbol of the Sun. It also is the symbol of the Eye of Mind or Spiritual Sun of our inner nature.

The circle bordered by two parallel lines is the Egyptian Hieroglyphic of the Will. When the individual circumscribes his desires in this life by the two parallel lines, standing for those pillars in ethics called justice and right, it is clear that he cannot err in going round the circle.

The Hymns of Hermes contain this line "Ye Powers that are within me, hymn the one and all. Sing with my Will, Powers all that are within me!"

These Powers are given in the Secret Hymn of Hermes as, Knowledge, Joy, Self-Control, Continence, Righteousness, Sharing with-all and Truth. These strengthen the Will, putting them into practice enables the inner nature to unfold. The man becomes a

Man among men, "a Word, a Being of Reason," whose energy is expressed in living ideas that can be impressed upon the souls and minds of men; and lived out in a life of example; one becomes a living symbol of that Egyptian motto "Match Thyself," that is to make one's life match the great purpose of one's own highest ideals and thus fulfill the law of Maat. Which means that to know the truth, one must be the Truth.

EGYPTIAN TEACHINGS

II.

The ancient Egyptians used the Sun disk or circle as a symbol of God. The line that describes the circle never ends, it returns into itself.

It is of interest to note that the circle has been a symbol of God from time immemorial. It can be traced back to Atlantis and Mu. Both of these continents are now sunken, one in the Atlantic and the other in the Pacific Ocean.

Why bother about ancient thought?

The answer is, thought is human. All human experience is of interest for the reason that ancient as well as modern thought are activities of the human consciousness. Consciousness is the most potent fact and the most potent factor in the life of man. That is why it is called "the receiving faculty of the Soul." Through such human experience we are linked to the past, and by which we may understand ourselves in the present.

The Egyptian teaching of old was, "to know the truth, be the truth." Thus originated the expression "live the life to know the doctrine." The doctrine was unfolded or revealed to the one who lived his ideal as best he could. The revelation came from within.

To indicate how truth is carried from our ancient Egyptian ancestors on down to us we have but to recall the Greek maxim—"Know Thyself."

What is there to know? What is the Self. How do we go about such a study. What is the use of doing it.

Bear these questions in mind as your study proceeds, and as you endeavor to live your ideals, or what is the same thing, to live your religion. The book of knowledge then will unfold as you in this way broaden your understanding and deepen your comprehension. This leads to a quickening of the intuition, which points the way to greater knowledge.

The range of thought of the ancient Egyptian teachings is much too broad for more than this brief study of a group of fundamental ideas. These fundamental ideas were interpreted in a simple way. For the greater number of people had not the education, nor indeed had they evolved far enough to care for the deeper knowledge.

Cut and carved on temple walls and on monuments; wrought into delicate pins and bracelets, rings and amulets, are an intricate number of figures of the Gods, insignia of royal import, and symbols that conceal from the profane that which the initiate holds as a priceless message.

Everywhere the Gods are to be seen in bas-relief on temple walls and in statues of gigantic form. The delicacy of delineation is shown in workmanship and facial expression, that bespeak high artistic culture.

If rightly approached the story of the Gods reveals itself to the glory of the earliest of those who preceded the Egyptians of the later historical period. There is a regular and progressive order of the Gods based on ideas which logically proceed to unfold the universe and man.

The Egyptian pantheon or group of Gods are not so many statues or figures in the form of idols. They are all symbols of the One-God—the hidden one, the God Amen.

Ra, the so-called Sun God, symbolized by the disc or circle, is the first manifestation, and then Ra in turn manifests as this or that God, but it means all the other gods are manifestations of the powers of the One God.

The super-human power of God could be represented to the mass of people in the forms of various animal headed figures, each typifying a great power of some animal. But it does not begin and end there, as the following dissertation on the Gods will show.

1. The "hidden One," the Mighty I Am—the great one god Amen.

2. The God **Chepera**. The meaning of the name is illustrative of a foregoing statement that the Gods represent self-evident ideas of the universe and man.

The name means "creator of all." Here is the Egyptian story. The self-existent, the One Great God, Ra, uttered his own name as the master word of power, and came into being as the creative power of God. The scientific mind would prefer to say, the principle of evolution in nature, instead of the Creative power of God.

Chepera is represented as a human headed figure with the beetle or scarabeus as head dress. The very word "scarab" in Egyptian means "to become." The name is often spelled with a K, as the letter C is often replaced by K in Egyptian words. There is a varied spelling also in many other Egyptian words.

3. The God **Chnemu**. Is represented as a human figure with one or with four ram's heads. He is that power of the Great God Ra fashioning a man upon a potter's wheel. The four ram's heads indicate the attributes of four Gods;

Ra or fire—which in man is Consciousness.

Shu or air—which in man is Mind.

Seb or earth—which is the matter of the body.

Osiris or water—which is Spirit.

Jamblichus the most devoted student of Pythagoras says of him: "This God is Intellect, intellectuality perceiving itself, and consecrating intelligence to itself and is to be worshipped in silence."

Chnemu is the builder or moulder and is the second principle or basic idea of the Egyptian pantheon. It is the principle of formation. It takes intellect or thought to formulate ideas.

4. The God **Sebek**. The crocodile headed god. The power of water was imaged as a crocodile. The Gods of the Egyptians were basic powers and ideas. The popular mind was taught that the evidence of Soul life in water was furnished by a water-born animal the fish, that served as food. Thus was life perpetuated and Sebek living in two elements, water and air, became an ideograph or simple symbol of Soul or eternal life—and is the basis for its consideration as the principle of duration.

5. The God **Nu**. Spelled also Nnu, is the Soul of water. One must remember that Egyptian teachings were founded upon facts that had been closely observed in the ever recurring phenomena of nature as well as in the carefully recorded facts of human experience. They were then expressed in ideographs and symbols and taught to the people in a primitive sign language. The better to impress the teaching that it might be passed on. In a popular sense this is the principle of fertilization which passes on animal and plant life season after season. Recurring life.

6. The God **Shu**. Shu is represented with a feather, one or more, surmounting his head. As a hieroglyphis the feather means, "space, light, dry." The Coptic form of Shu is "Meni" or intellect.

In the Book of the Dead, chapter XVII, Shu is called the Conqueror of the World. In cosmos Shu is the space in which Divinity manifests. In man the perceptive mind or if you prefer the power of perception. Shu is thus called the "farmer" or the principle of animation. It is the inner perceptive powers that lend brilliance and animation to the mind. Intelligence working through the mind has conquered the world.

7. The God **Seb**. The word means time. Seb is the son of Shu or the perceptive power of mind and Tefmut or the receptive mind. It is a human experience to note the reaction of mental percepts and mental receipts, the results are concepts. Thus we say Tefmut symbolizes in man mental Concepts. Life therefore is the principle of condensation in nature.

8. The God **Atum**. Also called, Tum and Atum. The name in Egyptian connotes the ideas of "to be complete" and "the maker of men." It can be seen from this that the principle of characterization finds its place here in this analysis.

9. The God **Ptah**. Is the one who first worked in metals, and the teacher of other Atificers. The word means the "opener." One who opens the way by the exercise of knowledg and skill.

The purpose of life is to gain the "momentum, that shall endure forever." First comes the resurrection. The resurrection in this life by an awakening to spiritual realities. This is the transformation from mortal to man.

Secondly, comes the transformation from man, that is one who thinks, to the degree of a celestial being.

Thirdly, Celestial beings are Sons of Mind. Those who live up to their ideals.

The "way" is thus opened. The "truth" is self-evident. The "life" is on-going as the ancient teaching has it.

It is the principle of consolidation in action physically, mentally, spiritually.

Even Ra, like all the other Gods, are but different manifestations of Amen. Egyptian thought is monotheistic.

Just as all other Gods are manifestations of the Great One God—Amen—so, too, we have different faculties, capacities and powers as manifestations of the One Individual Intelligence or the hidden One in man.

The idea carried out here is the Unity of God and man. Thus we have the cosmic ideas of:

1. The Mighty Hidden I AM represented by the God Amen.
2. Creation or evolution, represented by the God Chepera.
3. The realm of divine ideas, represented by the God Chnemu.
4. Duration or time, represented by the God Sebek.
5. Recurring life represented by the God Nu.
6. Intelligence, represented by the God Shu.
7. The principle of condensation represented by the God Seb.
8. Self-Completion represented by the God Atum.
9. The second birth from mortal to man represented by the God Ptah.

The foregoing are the principles by means of which Diety manifests His universal presence in cosmos through the great works of nature and through the fulfillment of nature's conquest by the mind of man.

The understanding of Man, that is knowing what he is, was of paramount importance to the Egyptian.

1. The molecular material vehicle for the manifestation of Man and his faculties, capacities, and powers in a physical world. The Khat or corruptible body.

2. The universal principle **Life** animated the body. The Sekhem, vital power.

3. The atomic double-shadow or ethral counterpart of the physical. The real seat of sentiment life. The Ka, the double. The Ka-Ai-Bit, the shadow.

4. The principle of desire, which we too see to be the incentive to all action, called the AB or the "heart-soul." The realm of feeling and desire.

5. The BA or Bai, represented on the monuments as the human headed Soul. That is the Soul by being the truth knows the truth. He has learned to preserve his awareness, that is, he knows himself as himself waking, dreaming, or in so-called deep sleep. Independent of his physical body in life he has learned to preserve his own self-identity, independent of his physical or molecular body.

6. The Kheibi that part of the Soul—called the real intelligence or wisdom source. Man at first confuses himself with his body, his mind and his powers. Later man knows that he is the Soul using the body. The dark shade passes, the illusion is gone, and he is then harboring the Light.

7. The Khu, the Divine Spirit, that which makes man an individual instead of a person. He then has made the transition or ascension. This glorified state is symbolized by the white dove.

Man is the Soul. The Soul may also be called the Individual Intelligence endowed with the faculty of Consciousness or the Khebi; the power of life and will, the Sekhem; the principle of desire, the Ab which carries him high if directed by the Khu or intentions of a helpful nature.

Then there is "the body not made with hands eternal in the heavens." This the Egyptians called the Sah or the spiritual body which daily is "coming into being" as the man lives his life as best he can in the physical body. It is the "all container" of mental intellectual, and spiritual qualities of Man. It is the body of light neither molecular as is the physical body, nor atomic as is the Ka or subtle body sometimes called the astral; but electronic in its character. The halo or aura surrounding each individual or man.

EXAMINATION TEST

Select symbols mentioned in Symbology lesson from picture Drawing Illustrated and give your intrepation of them on enclosed Examination Blank and mail to THE COPTIC FELLOWSHIP OF AMERICA.



COPTIC FELLOWSHIP OF AMERICA

LESSON NO. 33-34

EGYPT'S MASTER VOICE



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Lessons 33-34

"ARE WE READY FOR UTOPIA?"

PERSONAL

INSPIRATION

REVIEW: Having come thus far in our course, it is well to take stock of yourself and consider whether or not you are intelligently putting into practice the ideals of the Coptic philosophy. You know that it is based on a divine involution, which results in a physical and spiritual evolution. In other words, deity, of which we all partake, has, in accordance with the laws of being, chosen to express itself progressively through the mineral, the vegetable, and the animal kingdom. At present, man is the climax of development.

on this plane
Reincarnation is the means by which a soul is enabled to continue returning to the earth and thus go on with its culture. As we have learned, the ultimate goal to be achieved is that of God-consciousness.

The time required to attain this supreme realization is not subject to human computation; we simply regard it as infinite.

NOW!

Now that you have reached the human level, your spiritual progress is greatly accelerated by the dominant faculties of will, imagination, and reason. As a Coptic student, you are fully alive to your own powers. You are aware of your relationship with the Creator, and have clearly in mind the objective toward which you are working. You know yourself to be, as it were, a god in embryo, and you know that you can become a sharer in universal consciousness by willing to develop the potentialities within you. You must do this yourself. No teacher, even though he be a Master, can do it for you.

Thus we have summarized the salient points that have been incorporated in your belief. These principles, properly applied, will result in a steady and uniform development. But a universal failing of man is that of going to extremes, and it is a weakness that must be constantly guarded against.

THE IMPORTANCE OF BALANCE: As a student of this philosophy, you may be tempted to escape the materialism of the times by concentrating too completely upon metaphysics, and we want you to face the possibility of this error in order to avoid making it. There are outstanding philosophers and occultists of the Western World, who possess soaring spirit and magnificent minds, but at the same time allow chronic

disease to master their body. If progress would have been even and balanced, their body would now be a more fitting temple for their souls.

In this connection, we wish to stress the truth that, under proper conditions of growth, man would never need to experience bodily ills of any kind. What he has the power to cure, that he also has the power to prevent.

You must never for one instant lose sight of the fact that the physical is the medium through which the spiritual finds unfoldment and expression. At least for a great part of the journey, the two are interdependent, and one cannot function without the other. In the broader aspect, of course, spirit is the paramount entity, and the material is only a phase of its manifestation. But for practical purposes, we regard the spiritual and physical as separate but essentially related conditions of being. A leader in a current cult goes so far as to say that for us to possess bodies at all is an indictment against us. No doubt this teacher was well meaning in his assertion, but we feel that his declaration would have been more accurate had he gone further and said that for us to possess diseased and imperfect bodies is an indictment against us.

Metaphysical studies afford an eternal refreshment for the spirit, but their value may be nullified if they are not synchronized with applied physiology. Man, as he is today, has a long way to go, and he

will travel faster in a well body than in a crippled body, just as a modern airplane takes precedence over the outmoded ox cart.

Physical life upon the earth cannot be denied or neglected with impunity. There is no other means by which we can follow the upward path. Physical evolution is the incontrovertible expression of spiritual evolution, and physical evolution has no more completed itself with the appearance of man than has spiritual evolution. There is nothing static in the universe; all is mobile. We may reasonably expect that physical creatures will develop that are as far ahead of us as we are ahead of the crystal. In fact, we dare not set even such a limit as this upon evolution. A limit is a purely human concept, born of our childish egotism and the emphasis we are prone to place upon a single life span. Even our recorded history covers only a few thousand years--barely a clock tick in eternity.

SUPER-MEN: Civilizations far superior to ours have doubtless existed and passed. Scientists have learned that about five great glaciers moved down across the continent of North America, destroying as they came whatever life was there. Evidence is plentiful that the Mediterranean has changed its banks. We have heard often of the sunken continents of Lemuria and Atlantis, and from the annals of occultism we gain the knowledge that the Atlanteans reached such a high peak of development that they were able to take voluntary leave of their bodies.

Hence, not only may we learn from the past that men knew a higher stage of development than we know at present, but we may assure ourselves through our knowledge of the laws of evolution that we may look toward a race of super-men in the future. We may also conclude that these superior beings to come will have a hitherto unimagined perfection.

UTOPIA: But dreams of better conditions upon the earth have been more common perhaps than dreams of better men. For untold centuries people have visualized improvement in living conditions, and Utopia has become synonymous with a happier realm of the imagination. Literally, "Utopia" means Nowhere Land, and the term, as we know, was made famous by Sir Thomas More (1480-1535), whose book by that name describes an ideal country, in which the current difficulties, as he saw them, were eliminated. At that time in England political corruption was flourishing, and, just as at present, the rich minority exploited the poor majority. According to Mertzler and Elizabeth Yearsley, the four fundamental principles of More's ideal state were:

1. Community of property with the consequent abolition of class distinction.
2. The investment of political power in one person.
3. State-controlled families.
4. Universal education extending through life.

In the seventeenth century Utopia builders assumed that humanity's problems could be solved by means of the scientific laboratory. "Christianopolis" by Johann Valentin Andreas is said by Elizabeth Yearsley to anticipate the National Academy of Arts and Sciences. In "Christianopolis" industry was to dominate over laziness, and people were to create rather than acquire.

Bacon in his "New Atlantis" stressed, as did Andreas, the importance of the natural sciences and the laboratory method of education.

In Campanella's "City of the Sun," Miss Yearsley says there is community of property and wives, and equality of the sexes. The young serve the old, and all work for the common good. Science is taught by demonstration, and government is in the hands of the wisest and most able.

Morelly's "Basiliade" proposes a return to a state of nature as a means of finding Utopia. He assumes that the natural man is good and that society is perfectible. He propounds the following three laws as a basis for reforming society:

1. Nothing in society belongs to anyone in particular except such things as shall be required for actual use.
2. Every citizen shall be regarded as a public person, supported and maintained at public expense.
3. Every citizen shall contribute his

share toward what is necessary for public good.

Rousseau is even more extreme in his "back to nature" philosophy than was Morelly, and Rousseau's "Contract Social" is founded on a social compact idea, which assumes the absolute authority of the people. Summarizes his doctrine thus:

1. It was based on the essential goodness of man.
2. It assumed man's possession of inherent political rights.
3. It assumed the original freedom and equality of man.
4. It made a compact between individuals as a basis of state.

"Two-thirds of the utopias were written during the nineteenth century, because this was an age in which dreamers were seeking a way of escape from the industrialism that was crushing society." It is further stated that the French Revolution encouraged people to bring their Utopias to earth and that the following experimental communities were established as a result: Brook Farm in America in 1840; Robert Owen's New Lanark; New Harmony, 1825; Paris' national workshops, 1848.

Doubtless many of those who have sought in fact or fancy to create Utopias were inspired by this quotation from the Bible:

"And I saw a new heaven and a new earth, the holy city, the new Jerusalem made ready as a bride adorned for her husband, and God himself shall be with them, and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more."

Likewise many have been inspired by Plato's "Republic." During Plato's time (427-347 B.C.) political conditions in Greece were bad as a result of the injustice of the oligarchy which had seized control after the Peloponnesian War.

The setting for the "New Republic" was the valley region of Greece. Man was subservient to the state, and the state was supreme. The municipality was the unit pictured since it was thus a simple matter "for each citizen to feel that the state was but himself writ large."

Miss Yearsley points out that: "Plato divides his state into two groups: 1, Sovereign (about one-eighth of the population) group, which received the education and military training and ran the government; 2, subject (seven-eighths of people), which did all the productive work and had none of the privileges of the other. He claimed that the state's virtues should be same as individual virtues--wisdom, bravery, temperance, and justice."

Those who ruled should first conceive the metaphysical idea of "Good" or "God."

Individual interests were to be non-existent in Plato's "Republic," and communism was to prevail; this included the community of women at least as far as the rulers were concerned, and meant that children were to be turned over to the state. Eugenic practices were to be adopted, and, if feeble or sickly children were born in spite of these precautions, they were to be destroyed.

Plato believed in a general educational system, and this system was designed to educate the inferior and leave the wise to rule.

Probably the most notable living Utopian is H.G. Wells (1866-) and throughout his works he pays frank tribute to Plato and his "Republic." Wells says that his object is "to rescue human society from the net of tradition in which it is entangled and to reconstruct it upon planetary lines."

He was the son of a gardener and a lady's maid, and was brought up in a dreary, unsanitary home in Bromley, England. The trials of his poverty stricken family gradually aroused in him a desire for better things, not only for his own relatives, but for mankind in general.

In his "Modern Utopia," "The Shape of Things to Come," "Experiment in Autobiography," and other books he seeks to work out an ideal plan for society.

In place of a striving multiplicity of nations, he visualizes one World State, in

which the products of the world are intelligently shared. Of course, there is no war, and government is a distributing and regulating agency rather than a police force. Education, including the upkeep of museums and other centers of instruction, is a prime function of government. The new order is to be brought about by "the voluntary nobility," who correspond to some extent with Plato's wise leaders or guardians of the "Republic." These people may also be compared to the Japanese samurai without their military methods. "The voluntary nobility" are to wear a distinctive dress, bathe in cold water, use no meat, alcohol, drugs, or tobacco, and take exercises. They may marry only their equals. Usury and salesmanship are forbidden them. Each year they must spend at least seven days alone in the wilds of desert or mountain, or perhaps in a boat upon the sea. In brief, Wells lays extreme emphasis on rigid self-discipline on the part of those controlling an ordered world.

He asserts: "The first sentence in the modern creed must be, not 'I believe,' but 'I give myself'." Thus personal life is to be subordinated to world good.

The World State will have one language, and the basic principle of the state will be that the welfare of mankind as a whole will inevitably result in the greatest happiness to the individual. Intelligent self-interest will take the form of altruism.

Sanitation would be an essential attribute of order, and ugliness would give way

to beauty. Bright fresh clothing would be distributed constantly throughout the world. Architecture would be beautified and simplified, and cities, as such, would pass out of existence.

The work of the world would be systematized and performed on the basis of world needs. In this way every man would have a maximum of leisure in which to pursue art and culture, as well as general knowledge and understanding. Transportation would be handled by the world government and each individual would be free to travel as he chose, taking no baggage with him except possibly a jewel, a scientific formula, or the like.

Citizens of the World State should all have a "common school education presenting the same vision of reality," and he believes that his three following works give a most compact summary of what a citizen of the Modern State should know: "The Work, Wealth and Happiness of Mankind," "The Outline of History," and "The Science of Life."

THE FALLACY OF UTOPIAS: This brief consideration of Utopias enables us to ponder with deeper understanding an assertion made by Manly P. Hall in a recent lecture. He declared that the great fallacy of Utopias lies in the fact that they have all been created for man as he is, rather than for man as he should be and can be. In each case, the conditions and regulations are ideal from the writer's point of view, but man remains man. The result of placing the average human being in Utopia would

probably be very comparable to that of placing a pig in a greenhouse filled with rare orchids. Destruction would follow as inevitably as thunder follows lightning.

As we have seen, a common characteristic of Utopia is the community of property, but even among people in the higher stages of consciousness, how many do you know who would willingly and joyfully surrender the right to all personal possessions? Are you yourself ready to do this?

Like other ages recorded by history, this is an age of materialism, and we are all more or less motivated by the desire to acquire and hold property. The insidious nature of such a desire causes it to feed and flourish upon itself until other aims are choked out and killed. In recent years crime has grown to astounding proportions, and the majority of crimes are based on the urge to acquire money.

Even the church, which purports to stand for the spiritual rather than the material, possesses untold wealth and continues avidly in the policy of acquisition. The story goes that in a crisis some years ago in Russia, when thousands of people were facing starvation, the government leaders went to the clergy and asked for half of the church's property for the purpose of feeding the poor. The refusal was so absolute and final that the leaders, in contempt and disgust at such an attitude, took over all church holdings for the use of the people.

Florence V. Boyce



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 35 - 36

EGYPT'S MASTER VOICE

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Lessons 35-36

"ARE WE READY FOR UTOPIA?"

PERSONAL

INSPIRATION

(Continued From Lessons 33-34)

Plato and others not only advocated a community of property, but, to some extent at least, a community of wives. Regardless of whether or not we consider such an arrangement advantageous, it is obvious to us that it could never be adopted among human beings as they are. Every newspaper is filled with the evidence of jealousy and possessive sex love that are rampant today. The surrender of children to the jurisdiction of the state is equally out of the question. In this case, also, emotion stands in the way.

Morelly and Rousseau, in particular, assume that the natural man (presumably man with the veneer of civilization scraped off) is

good. In other words, in order to fit into Utopia man must simply be himself. How many people do you know, who, by the mere expedient of being themselves, could adapt their lives to Utopia, where the common good always takes precedence over individual likes and dislikes?

With most of the Utopians, the achievement of leisure has been a dominant aim, but we know from personal observation that the majority of people are not ready to make the proper use of free time. After every week-end and holiday the papers are filled with details of automobile accidents, and the stories of drunkenness and other misconduct. The preponderance of cheap uninspiring entertainment is further proof of man's inadequacy in this respect. Human inertia and the insidious tendency to take the easier way still conspire to make hard toil an essential means of discipline.

Another error into which many Utopians fall is that of assuming people to be equal. As possessors of divinity, they are, it is true, potentially equal, but actually the degrees of individual consciousness are extremely varied. As an illustration, compare the attainments of Albert Einstein with those of Al Capone.

Quite as grave appears the mistake of proclaiming man subservient to the state. Immature though he is, man is embarked upon an inevitable program of development, and it is entirely illogical for him to deny his individuality for the sake of an institution designed for his convenience.

However, perhaps the best proof of Mr. Hall's contention lies in an examination of the Utopias that have been superimposed, as it were, upon man as he exists. Have not Brook Farm and the other "ideal" communities vanished long since? And what of the large scale Utopia that Russia set out to be in our own time? Have the Russian people shown themselves ready to live under the regime of the common good? Reports of the chaotic and unhappy conditions existing there point inexorably to the fact that the people are not ready. Even execution and exile cannot bring about conformity to the new system. Thus a plan, that in itself has many ideal characteristics, goes hopelessly to pieces when it is forced upon people of the current era.

H.G. Wells' World State, which is possibly the most splendid and rational of all Utopias, is also postulated upon human beings too nearly as they are at present. Wells, being a scientist, regards progress largely from a physical and material angle, and he looks to the present human brain to bring the World State into realization. It is true that he hints at man's power to remake himself, but he stresses the belief that: "Man is an imperfect animal and never quite trustworthy in the dark. Neither morally nor intellectually is he safe from lapses."

In his book, Wells gives the following as one of the essential requirements to be met by planners of the World State: "Subordination of personal life to world good. Recognition that immortality is racial,

not personal."

Thus, the man who can lay claims to being the greatest Utopian, incorporating, as he does, the best ideas of Plato and others, pitifully labels his scheme as being one-sided and paradoxical. People, as they are, will never reason themselves into the subordination of their lives to the good of humanity. Only spiritual growth, to which Wells pays scant attention, can result in such a phenomenon, and he sets hopeless limitations on spiritual growth when he assumes that the individual is not immortal.

Since Wells is both a brilliant man and a capable scientist, it is doubly disheartening that he should take this stand. We who have accepted spiritual evolution as a necessary counterpart of physical evolution, find it hard to comprehend a mind that can go so extensively into the analysis of one and not suspect the existence of the other. Yet, in "The Outline of History," he gives a powerful exposition of physical evolution and offers no intimation that there is a mighty spiritual force itself through the evolution of so-called matter.

So, the great Utopian shows himself to be lacking in balance just as are the people for whom he and other Utopians have planned their ideal societies.

THE VALUE OF CREATING UTOPIAS: Nevertheless, in spite of the fallacies discussed, the creation of a Utopia is a splendid gesture, and one that we do not wish to dis-

parage. It indicates man's impulse to grow and progress. We agree with Wells that the practice of building Utopias is highly beneficial and should be encouraged. A man must think a thing before he can do it, and he must visualize a better state before it can come into being. But, along with a better state, we must also picture a new man. As we have sought to show, man as he is, is not ready for Utopia--even such a Utopia as he himself is able to imagine.

WE CHANGE: Dismiss from your mind the old saw that human nature does not change. Even a scientist who concentrates on the physical aspect of being, holds that there is change and expansion. Every laboratory where evolution is studied shows that present life of any kind results from a long process of unfoldment.

Hence, to say that human nature does not change is to declare that evolution is at a standstill and that the universe has become motionless. When considered thus, the fallacy of the statement is obvious, and we realize that it was based in the first place on the simple lack of thought. It is merely a meaningless phrase subject to meaningless repetition.

Human nature must change if we are to continue advancing toward that God-realization of which we dream. Being in our present stage of consciousness relatively finite, we cannot comprehend infinity. It is still a name for something toward which our understanding aspires. Dimly we perceive that many, many incarnations lie

between us and such a comprehension.

We have the term universe, but beyond the fact that it is a turning unity, can we grasp its full significance? We think of it vaguely as an infinite number of worlds functioning together in miraculous harmony. Can we grasp the true relationship among these worlds or understand the secret of their perpetual motion?

These questions are asked for the purpose of illustrating that comprehension must precede realization and that even comprehension is a long way off.

(In this connection, you must bear always in mind that the Masters, among whom are those who voluntarily assume the garment of flesh in order to help others, are of course excepted when we make generalizations concerning humanity).

Life, as we know it on this planet, is a training medium for the spirit. When we compare an amoeba to man, we feel that our progress has been indeed stupendous, but when we attempt to make a comparison between man and universal consciousness, we know that the distance we have yet to go is immeasurable. In order to cover that distance, we must not only experience many incarnations as men, but we must experience also many incarnations as super-men.

Perhaps the saddest mistake that the fundamentalist makes is believing that he can be transported directly from this stage of existence into a static and everlasting

heaven. Such a conviction does incalculable harm by slowing up and stultifying the soul's development.

But, as we have said before, there are also pitfalls for the student of metaphysics to avoid. He must not expect too early a release from flesh into the realm of spirit. Concentrating upon the development of the soul at the expense of the body will retard the progress of both. The body is the expression of the soul, and a soul that could not create a whole and beautiful body would not be ready to pass beyond the necessity for incarnation. Indeed, we must look toward physical beings that are as far superior to us as we are superior to crystals. The five senses that we possess, even joined with intuition, are patently incapable of perceiving much of the truth. We must strive toward the development of other and keener senses with which to find our places in the physical universe. Unless we do this our urge to know can never be satisfied. Of course we can gain knowledge of a spiritual nature by establishing our proper contact with the infinite, but the law demands that we achieve knowledge by physical means as well.

A famous Greek philosopher once said that if a man has within himself the power to formulate a question, he also has the power to answer it. We may go further and say that if a man can recognize a need he can likewise develop the means for satisfying that need. Our need to know the truth is so urgent that we may assume that we have the power to greatly increase our knowledge

of it through the creation of more efficient agents of perception in the realm of the physical.

Instead of seeking to perfect society as the Utopians have done, we must seek to build a finer and a better race. When the general level of consciousness has been raised, present social problems will melt away like ice in a furnace.

YOUR RESPONSIBILITY: That building of a better race, however, is a personal and individual matter. You, as a student, must see in yourself the infinite potentialities that are there. You must realize daily that cosmic law embraces the process of evolution, and that for you there are many rounds of physical evolution to be traversed before an approach to God-realization can be made. Your becoming God depends on you and your conscious and intelligent cooperation with the laws of the universe.

OUR QUESTION ANSWERED: We started out with the question:--Are We Ready for Utopia? In the course of this discussion you have doubtless decided for yourself that we are not. But there is happiness, not unhappiness, attached to this conclusion. We find that our program of growth enables us to prepare for and realize a Utopia of unimagined beauty upon this earth. As we consciously evolve into higher beings, the planet on which we live will likewise change and grow more perfect. Possibly, at a higher point of development, we may pass over to inhabit a planet where

conditions are so marvelous as to be now beyond our power of visualization.

In referring to the future of humanity, we observe that the development of mental telepathy is likely to render obsolete the telegraph and the radio. We may add that language also may pass; thus will be eliminated one of the greatest stumbling blocks to human brotherhood. We speak, and know that the words we say are inadequate to convey our meaning. It has been said that if all were understood, there would be forgiving; and it might well be that if all were understood there would be nothing to forgive. In varying stages of consciousness and with varying degrees of intensity, we are all struggling toward the same goal. We make mistakes, and we pay for them, but the road that we follow leads upward.

A DREAM OF UNDERSTANDING: If mind could communicate freely and directly with mind, there would be no secrets. War plans, for instance, would be broadcast the moment they were originated, and thus they would be nullified. The devious plottings of commerce would die like mould in the sunshine, and men would no longer find it profitable to lie awake at night scheming to cheat other men.

With these suggestions, we trust, dear student, that you will go ahead with the utmost of your efforts in trying to make yourself a real Utopian, for basic Utopia. Meditate and apply God-Power in every action and thought. God bless you.



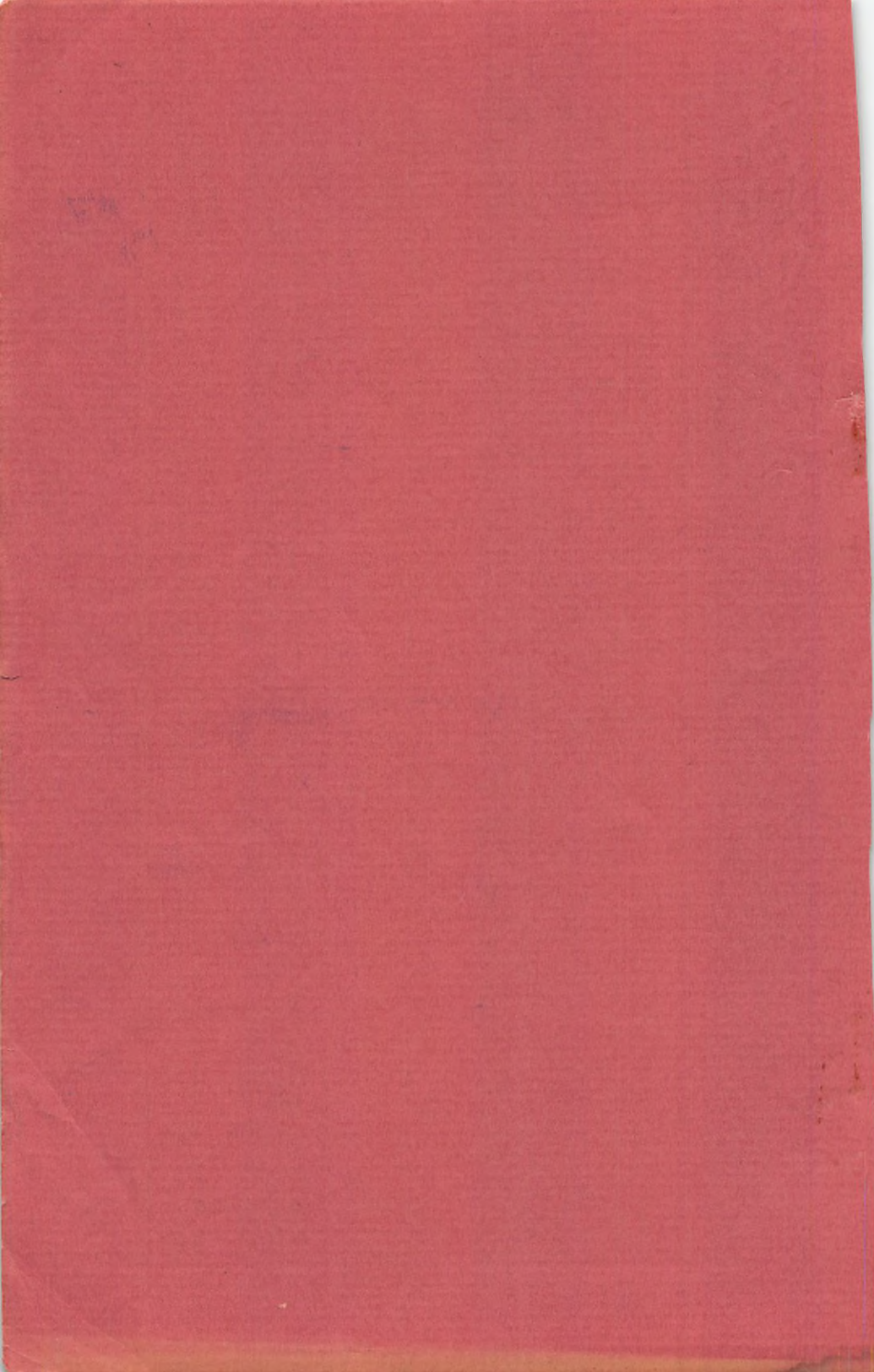
EGYPTIC FELLOWSHIP OF AMERICA

*Personality
Napoleon
Luminous character that radiates
from him*

LESSON NO. 37-38

Buddha

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 37 - 38

THE ILLUSION OF PERSONALITY

PERSONAL

INSPIRATION

Nearly twenty-five hundred years ago Gautama Buddha, master philosopher of India, taught that human personality was an illusion that stood in the way of higher development and realization. He showed that the desire for sensual expression, the desire for wealth and luxury, and the desire for personal immortality all resulted in an abnormal and virulent personality growth that retarded progress toward Nirvana.

Since Buddha looked upon Nirvana as the great merging point of the finite with the infinite, he naturally felt that over-emphasis of the individual was a serious stumbling block on the upward path. He believed that concentration upon the actual at the expense of the potential man, immeasurably increased the difficulties to be overcome in the struggle to reach the ultimate spiritual goal.

Gradually many people in the East grasped the truth of this doctrine, and sought to remodel their lives accordingly. Today the

universal principles perceived and pointed out by Buddha comprise the philosophy of life entertained by a large proportion of the earth's population, but, strangely enough, this fundamental advancement in thought is still chiefly confined to the Orient.

WESTERN ATTITUDES:

Five hundred and sixty years after the birth of Buddha, Jesus the Christ came into the world and taught a way of life that was in its essential points similar to that followed by the great teacher of India. As a result of Roman conquests, Christianity found its way to Italy and thence to the greater part of the Western World, but, it was an adulterated and weakened religion in the form of its final adoption.

Instead of Reincarnation and Karma, personal immortality was made a salient tenet of the faith. Thus the perversion of a great principle of creation became the guiding influence in Western nations, and our culture is still saturated with the idea. Indeed, we do not have to look far nor think deeply to see that this philosophy has flourished and grown to the point where it is a menace to our civilization. Its dangerous and insidious character is camouflaged under a seeming excellence that Westerners in general appear to accept without question.

In recent years the potency of this theory has manifested itself in a widespread interest in personality develop-

ment. In every bookstore window are displayed volumes that promise to bring out your hidden qualities, and teach you to become magnetic and arresting. Innumerable newspaper and magazine articles, as well as radio talks, pour out daily advice on how to attract friends and influence people.

In other words, a little cultivation of your latent charms will make you a Mecca toward which all men journey. What is to be gained by either you or them does not enter into consideration, the implication being that the sheer exercise of your power to draw them will afford you the uttermost in satisfaction.

The development of psychology has also greatly added to the popular interest in personality. The discovery of inhibitions and inferiority complexes has made people avid for self-expression, and they are convinced that they must be themselves at any cost. The highest good is to flower forth and luxuriate in being, they believe, and they are focusing their attention on self-exploitation rather than on self-advancement.

With a degree of madness, increasingly large numbers of people are acting on the theory that they must be what they are, rather than become what they are capable of becoming. Only a few seem to realize that personality is a transient manifestation and not a permanent value. A current dictionary defines personality as "that which makes one human being different from another; individuality."

By a little analysis we find that the difference distinguishing one person from another is due to the experiences and choices he has made on the evolutionary highway. At the starting point, men were all equal in cosmic being, and, basically, they remain equal throughout the process of development. Differences are essentially superficial.

Too often a man's outstanding characteristics may be simply the fruit of error. They indicate mistakes made in past incarnations, and his attention should be concentrated on correcting rather than perpetuating them. The abnormal expression of his present individuality may lead to an exaggerated reproduction of his faults in his next incarnation. Thus the blind stress on personality tends to create a most unfortunate Karma, with its accompanying suffering and sorrows.

If, on the other hand, a person's chief characteristics are worthy and point to satisfactory progress, he is bound to retard that progress by dwelling upon them and looking upon himself too much in the light of a finished product. If his energy is devoted to the cultivation of his personality as it is, he cannot hope to be reborn in a more advanced stage of consciousness. It may be that he will have to pay with several futile lives for self-satisfaction that he allows himself to enjoy in this one.

It is obvious that personality is an illusion when regarded as a fixed and final quantity. In a universe in evolution,

where flux is eternal, how is it possible to assume that an individual at a certain point in development has stopped growing and is ready for a static immortality, or that he is ready to become a scintillant luminary for that particular lifetime? Personality is as transient as a soap bubble or a rainbow; it is like a flower that blooms and passes. To attempt to crystalize it and classify it as something ultimate and indestructible is to profess complete ignorance of one of the greatest laws of being.

In his search for truth, Buddha went from one extreme to the other in the study of personality. He began life as a prince, living in the midst of Oriental luxury and receiving flattery and attention from every side. Later on he very nearly ended it as a starving pauper by the roadside. When near death he suddenly realized that complete negation of the ego was as contrary to the Divine Plan as strenuous affirmation.

Hence, he called for food. In this way he marked out for himself and others the Middle Path, which is the rational and proper means of reaching God-consciousness. He perceived clearly that one extreme of conduct is as bad as the other, and that unfaltering, continuous development is the most effective means of achieving the ultimate goal.

However, many people since the time of Buddha have permitted religious zeal to get the better of their reason. By means of hair shirts, the scourge, solitude,

fasting, and continence, they have sought to suppress the ego and crucify the personality, apparently failing to realize that moderate self-expression is necessary to the soul's welfare. Mistakenly they tried to substitute repression for self-control. Seeing that impulses sometimes led to evil, they rashly determined to curb the impulses instead of directing them. Thus, at the price of great self-punishment, they succeeded only in paralyzing their own growth.

The modern flare for personality cultivation and the unleashing of suppressed desires, is doubtless a part of the reaction that logically followed the period of negation. To the Western World at least, Buddha's Middle Path is still unfamiliar ground.

THE DIVINITY OF KINGS:

Throughout history there have been individuals who were able to use the power within themselves for the mastery of others. Sometimes by charm but more often by force of personality, they commanded and were obeyed. Alexander the Great stands out in history as the ruler of the world, sighing for more worlds to conquer. Yet, every one of his subjects was potentially as powerful as he. Had they realized this, they would not have been subjects, paying court to an aggregation of ephemeral qualities that were but the temporary expression of a consciousness that was fundamentally one with theirs.

Alexander's particular combination of

qualities was compelling, and he was able to draw to himself sufficient military assistance to carry out his aims. But with the passing of Alexander, his empire passed; not one among his followers was capable of taking his place. Why? Because either voluntarily or involuntarily they had become abashed. They were subservient truckling followers who found it easier to be swayed by the will of one man than to assert themselves and live the independent lives for which they were designed.

Gradually, as one great ruler after another came to the forefront and dominated large regions of the earth, the idea of the divinity of kings took hold on the people. The priest-king who first struck upon this theory, no doubt congratulated himself on having found a new and convenient means of keeping the people in subjection, and the people themselves were more than willing to support the concept.

It was easy to bask in the radiance of a preeminent personality, declaring that their ruler was a kinsman of God and therefore not to be questioned. Such an arrangement permitted a pleasant inertia, wherein men had only to turn their faces toward the king and disdain all responsibility on their own account. Naturally, people become weak and ineffectual under such a system, and, as in the case of Alexander, general collapse follows the death of an outstanding leader.

When the last powerful Roman emperor died, the Roman empire died with him.

People who had allowed themselves to be dependent on one man were incapable of keeping together a government that had been founded on the strength of vigorous personality. As a result, suffering and chaos followed, as they always must follow the breakdown of monarchy, and monarchy must always fail because it is based on the unstable and transient element of a single personality.

When one individual controls a nation or a group of nations, the men under him are prone to neglect and choke off the development of qualities within themselves which would permit them to take an intelligent part in government. It is a law of nature that when faculties or abilities are not used, they deteriorate and finally disappear. Thus, an abnormal emphasis on one personality means the subnormal development of many personalities.

The tragedy of Napoleon is familiar to all the civilized world, yet how many are profiting by the lesson to be learned therefrom? Unquestionably, the little Corsican possessed a personality of great potency, so great in fact that he became fatally intoxicated with egotism and brought defeat upon himself and his followers. If his soldiers had been able to break the spell he held over them, the road to Moscow would never have been littered with frozen corpses, and the black pall of grief would not have descended upon France.

But in the luminous charm of Napoleon's personality, under the influence of the

arresting force that emanated from him, men forgot their reason and became puppets in his hands. Even today, Napoleon is enshrined as a hero in the hearts of many, and the dictatorships of the present time may be flowering forth in the posthumous glow of his greatness, which hangs over the earth like an unhealthy phosphorescence.

Mussolini, looking back upon the transient glory of the Roman emperors, may have felt that he wore the mantle of Julius Caesar. At any rate, he took advantage of the paralysis following World War I, to found a modern monarchy, in which the people were slavish satellites of a militant personality which sought daily to increase the range of its influence.

For Mussolini, every Italian cheered and procreated and stood ready to die upon the field of battle. As far as they were concerned, he was God, and his word was law. As a group of individuals with personal destinies to be worked out, the Italian people had ceased to exist. Like ventriloquists' dummies they mouthed the decrees of one man, and submerged their personalities in his. It was easier that way, or rather, it appeared to be easier.

In actuality they will have to overcome the spiritual stagnation into which they permitted themselves to sink, and how many weary lifetimes that will take is problematical. The first jolt came, of course, with the death of Mussolini. It is extremely unlikely that anyone will

arise to take his place, and even if this should happen, it would mean only a prolongation of spiritual inertia. A yet more serious Karma would be built up and the delay in development, materially increased.

In Germany we had the phenomenon of an ex-housepainter at the national controls. A small, ruthless man from the lower walks of life dictated to the citizens of one of the greatest countries in the world. Great scientists and great artists bowed to his will and inferior intellect. Why? Hitler was a small man with only moderate physical strength. The average man on the streets of Berlin probably could have beaten him in a hand to hand combat, yet he was the omnipotent commander over millions. The answer lies in the fatal tendency of humanity to deify personality, and such deification is impermanent and illusory.

Quite literally, a man like Hitler is here today and gone tomorrow. When he is reincarnated he will be a different person, and most likely live in a different part of the world. To treat him as one possessing all cosmic wisdom and allow him to impose his will upon millions of people is worse than the proverbial folly of having the blind lead the blind. If his development had been high and his knowledge of universal law accurate, he would not have attempted to inflict a dictatorship upon the Germans. He would have known that both his progress and theirs was being sacrificed on the altar of abnormal egotism or inflated personality.

Thus we have had immediately before us two dictatorships, based on the ancient monarchical form of government that has always proved disastrous in the end. In an age when greater general enlightenment exists than ever before, the most tragic mistakes of history are repeated with a violence and vehemence that indicate the universal failure of human beings to break away from their bondage to the individual. But, until this step is taken, we cannot march forward in that harmonious progress that is our right and our privilege.

The mythical belief in the special and peculiar divinity of kings is still with us in a more or less literal form. While we may deny such a belief with our speech, we affirm it with our actions. We continue to set apart certain individuals and surrender to them the control of our lives. In their war of aggression in China, the Japanese sold themselves the idea that they were waging a holy war. The ruler, being descended from the gods, could do no wrong, they declared. Hence, when they went forth under his banner to slay and rob and torture, they were acting in accordance with the will of divinity, and were fulfilling a celestial destiny.

Such powerful influence has the emperor over them that thousands of Japanese would lay down their lives in compliance to his slightest whim. Yet he is only an ordinary human being, doubtless with a state of consciousness no higher than that of many of his subjects.

Even the people of the United States have not entirely escaped the general retrogression, which, as we have indicated before, is due in part to the paralysis following World War I. When Roosevelt was inaugurated in 1933, people of both parties looked upon him as possessing the magical powers of the Pied Piper. His disarming smile and pleasing voice charmed citizens from one end of the country to the other, and they promptly decided to sit back and let him lift them bodily out of the depression.

Both friends and enemies looked to him to accomplish wholesale economic salvation while they rested on their oars and waited. The fact is that they allowed the old illusion of personality to ensnare and enchant them instead of accepting the inevitable responsibility that was theirs and, as universal law requires, working out the solutions to their own problems.

OTHER FORMS OF PERSONALITY DOMINATION:

In the political world we have examined the negative power of personality, and discussed the harm that results when the will of one becomes supreme over many. We have seen that suffering, war, and ultimate collapse are bound to occur when a glorified ego takes the place of rational government by the best people.

But we must bear in mind that it is likewise dangerous to become too submissive to teachers, preachers, and other individuals with unselfish and benevolent intentions. If the personality of a

dictator is illusory, so is the personal-
ity of an educator. They are both beings
in evolution, whose differences are large-
ly due to differences in states of con-
sciousness. They will both go on
changing for interminable eons to come,
and, with the exception of a few rare
Masters, even the most excellent teachers
lack a complete vision of the truth.

Therefore, dear student, you must keep clearly in mind the fact that it will be disastrous to your own development to re-
lax yourself in the warm glow of a radi-
ant personality and permit yourself a
passive enjoyment of another individual's
expression. Under such circumstances you
will become a static reflector, thus
making it unnecessarily hard to continue
your normal progress in the next incarna-
tion.

This does not mean, however, that you should not learn all you can and receive all the inspiration possible from others. The ideal procedure is to recognize and accept truth wherever you find it. But never allow yourself to become prostrate
at another human being's feet and look
upon him as the fountain-head of all wis-
dom. Like many others before you, you
will be paving the way for bitter disap-
pointment.

If you have studied the case histories of cynical and agnostic people, you would frequently find that they had expected too much of some one individual, and then reverted to the extreme of unbelief and general distrust when that person

proved to be human and fallible like themselves. No one person has a "corner" on truth, and a philosophy or religion that is the product of a single brain is bound to be faulty and inadequate. By training ourselves in proper discrimination, however, we can learn to perceive the good in every man and not make the mistake of accepting the dross along with it.

Some people undoubtedly have a more accurate view of the truth than others, and from these people we should gain all the knowledge that we can. But we must be forever on the alert against the enchantment of personality. When our attitude toward another is too deeply tinged with emotion, we become irresponsible and lose the power of reason. In this state we readily confuse the false with the true, and are as likely to follow the wrong path as the right one.

You must never forget, dear student, that basically you have no superiors. You are as much a part of the Divine as any other human being. If some are more advanced in realization than you are, that fact should spur you on to greater self-development. In the final analysis, you can depend on yourself alone. You must pursue the truth consciously, actively, intelligently. Until you discover truth through your own endeavor, it is not actually yours.

WORSHIP:

Throughout history, people have shown a

fatal tendency to idolize others. Around every strong personality they have assembled like the members of a family around a fireside. Priests, kings, and warriors have been adored as if they were gods. Even the somewhat more enlightened public of today gives a slavish devotion to athletes, adventurers, artists and entertainers. Crowds struggle and fight to get near a famous actor or a notable aviator.

When Lindbergh flew to Paris, his plane would have been demolished by souvenir hunters had it not been for the intervention of the police. At the burial of Jean Harlow, the mob actually tried to snatch away the funeral flowers. Unfortunately these incidents are typical of the general attitude of people toward celebrities. The many give a frenzied admiration to the few and now, as always, an outstanding personality is attended by worshippers. Why is this so?

In the depths of his being, no doubt, each individual feels the inadequacy of his own attainments and carries in his heart a pattern that to him represents perfection. When some one else seems to fit approximately into this secret pattern, a man is at once tempted to throw himself whole-heartedly into the vicarious enjoyment of success.

By a miraculous feat of the imagination, of which he is often unconscious, he escapes from himself into the triumphant personality that seems to incorporate the characteristics that he himself has longed

to acquire. Thus, in a sense, he temporarily ceases to exist and becomes one with the famous person to whom he is paying court. Perhaps the basic cause of these psychic gymnastics is man's inertia. It seems much easier, of course, to partake of another's greatness than to achieve greatness on one's own account. Also, to come under the influence of another personality means a welcome respite from the perpetual struggle of existence.

But we know from our metaphysical studies that the struggle cannot be avoided. At an immeasurable personal sacrifice, it can only be delayed or retarded. Each upward step must be taken by each individual for himself. When he tries to look the other way and refuses to climb, he creates a terrible Karma that will force his attention back to the path in his next lifetime.

THE IDEAL WAY:

Thus we conclude from our discussion that it is the part of wisdom to look upon personality as an illusion. Otherwise we cannot properly follow Buddha's Middle Path, which is the only intelligent way of progress toward the infinite. Progressing in this manner, we avoid extremes, and extremes, as we know, are detours that sometimes prove very serious. To accept an illusion of any sort as reality is to take an extreme attitude, and such an attitude always means deviation from the path of truth.

THE TRAVELER'S CREED:

Say to yourself each day: I walk the Middle Path, the path toward light. I follow no man, and no man shall follow me. It is a road that I must go alone, and I am valiant and brave for the journey. I am a fragment of divinity returning to the whole from which I sprang, and within me is the power to know and to choose the steps I must take. I am the brother of all men, and honor the freedom that is ours. I walk with mankind and cherish only love for my fellow beings, believing and knowing that each in his own time must work out his triumphant destiny.

BIBLE TEXT:

The things that I do you can do also; (Christ) and greater things can ye do because I go unto my Father (God).



COPTIC FELLOWSHIP OF AMERICA

*The Christ
Shadows on foot of
Mohammed and
Brahman*

LESSON NO. 39 - 40

EGYPT'S
MASTER VOICE

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 39 - 40

JESUS THE CHRIST

PERSONAL

INSPIRATION

In this lesson it is our purpose to discuss the life and philosophy of Jesus the Christ, that great Master whose work the Coptic Order has undertaken to carry on. Since this order has preserved an unbroken contact with the unadulterated teachings of Christ, we are able to present information that the six hundred Christian denominations existing in the world today do not offer to humanity.

As the result of an unfortunate combination of selfishness and ignorance, an authentic account of the Master's earthly manifestation has been withheld from the public, and it is now our sacred mission to give you what has been so long denied.

HIS NAME:

Jesus is simply a common Hebrew proper name, and we may look upon it as the personality name employed by the Master. On the other hand, Christ denotes the high state of consciousness represented by Him. When He referred to Himself as "the only

*Liberty
begins
all
mystic*

son of God," He meant simply that all men had to achieve the degree of realization He had attained before they could merge with the Infinite or God.

He also said, "I am the door to liberation, the key of all mysteries." In making this statement He had in mind His own emancipation from human frailties and limitations, as well as His great knowledge of the Divine Plan. At the same time, He was holding forth the hope that those who arrived at His understanding would be able to comprehend the laws of being.

JESUS AS THE REINCARNATION OF MOSES:

We of the Coptic faith hold that the Master spirit which animated Moses or Mossa, returned to the earth again in the form of Jesus the Christ. We are all familiar with the amazing history of Moses and remember how, as a baby, he was found floating in the Nile by King Pharaoh's daughter.* It is interesting to note that a Coptic church now overlooks the river at this point.

*It is a secretly known fact that Moses was the son of King Pharaoh's daughter and that the conception was holy and immaculate as was that of Mary, the mother of Jesus the Christ. King Pharaoh's daughter was High Priestess of the secret White Brotherhood, and it was to the members of this order that the sacred guardianship of the original teaching left by the previous Christ Consciousness embodiment had been intrusted.

*Masters enter or leave at will, receive
Mastership is perfect co-ordination, conscious
and self-conscious*

A high Master (Christ Consciousness) thus entered the King's palace to be raised, educated, sheltered, and protected by his secret mother until he became a young man, at which time he began to display his wisdom and to influence King Pharaoh to desist from his tyrannic law of slavery.

We recall also the growth and development of Moses as a member of the King's household, as well as his subsequent championship of the Israelites. When the burdens and hardships imposed by Pharaoh upon these people became intolerable, Moses surrendered his own enviable position as a member of royalty, and undertook to lead his people to the Promised Land.

At the age of ninety-eight, after his great mission had been accomplished, Moses took voluntary leave of his physical body. However, before passing on he established, as we have learned in an earlier lesson, a secret order known as the Essenes, and prophesied the coming of Christ, which was to be heralded by the shining of a brilliant star.

The duty of the seven Essenes or "Essaoi" appointed by Moses, was to preserve his teachings and prepare the way for his return to earth as Jesus the Christ. The Essenes were frugal and pure people who never married. When a member of the group died, a carefully selected and mature person was invited to take his place.

As an attentive student, you may now ask how Christ and Moses could have been one and the same when there appears to be con-

siderable difference in their philosophies. This difference, however, is apparent rather than real. It is true that the ten commandments of Moses are couched in negative terms, and that they were promulgated on the assumption that men were sinners.

In other words, he felt it necessary to control them through fear. He encouraged them to do right by threatening them with punishment if they did otherwise. He followed this procedure because he felt that the people he had to deal with were too child-like and primitive to be influenced in any other way. By forcing them while still ignorant to take the path of wisdom, he sought to hasten their development and make the upward way shorter and less arduous.

When Moses was reborn as Christ he felt that the time had come to initiate a more positive philosophy. Hence, Jesus the Christ taught from the standpoint of divine perfection, and voiced the significant truth that every man is a son of God. He said: "Call no man upon earth your Father; One is your Father, God." In this way he tried to bring forth the slumbering divinity in men and show them that indeed heaven on earth was a literal possibility.

Thus, we find that both Moses and Christ sought to lead men into a better way of life and toward a higher realization of their potentialities. The procedure was different because the people involved were in different stages of growth, and philosophy must ever be adapted to the understanding.

Needless to say, the Israelites, after years spent in abject bondage to the Pharaohs, were scarcely prepared to receive a doctrine of complete spiritual emancipation. Therefore, Moses took the course that promised to be most effective at the time. Later on, when he came into the world again and presented the philosophy of emancipation and divine unity, there were those who understood and followed and cherished what he taught.

THE BIRTH OF JESUS THE CHRIST:

In accordance with the prophecy of Moses, Christ was born over nineteen hundred years ago in the little town of Bethlehem in Judea, and a brilliant star shone down on the place of His birth, symbolizing the coming of the Christ Consciousness to earth. The scene of this great event was an humble shepherd's shelter.

Christ's mother was Mary, a young woman who had been admitted into the order of the Essenes because of her extraordinarily beautiful character. After the immaculate conception, when it became evident that she was carrying a child, she was subjected to general criticism, particularly in view of the fact that it was not customary for the Essenes to marry or engage in fleshly intercourse.

In order to protect her against aspersions, members of the order had her marry one of their number, Joseph, a carpenter who was two and one half times older than she. However, in consideration of her husband's advanced age, she was accused

of being an adulteress, and her life made most uncomfortable. For this reason, Joseph took her to the shepherd's hut, where at least she could enjoy peace.

THE FLIGHT TO EGYPT:

It now became known among the Israelites that the prophecy of Moses had been fulfilled and that a new Messiah had been born. A great celebration followed throughout the country, and as a result of the festivities the news came to the ears of King Herod. He interpreted the tidings to mean that a remarkable child had been born, who was destined to grow up and usurp his throne. Dismayed at this prospect, he invited Joseph and his family to appear at the palace.

As a matter of diplomacy, Joseph accepted the invitation, but he feared that Herod meant to put the child to death. Therefore, he set out with his family ostensibly to Jerusalem, but in reality he made all possible speed in the direction of Egypt, where he hoped to find sanctuary. Before the king perceived the ruse and sent emissaries to overtake him, Joseph crossed the border and arrived at Cairo.

The penniless family took refuge in a free shelter that was designed to accommodate people who were about to cross the desert. This place became the first Christian shrine, and a Coptic church is now located there. Probably by a little carpentry and any other work he could get to do, the old Essene managed to provide for his family until King Herod's death when he decided it safe to return to Jerusalem.

THE CHILDHOOD OF CHRIST:

The High Priest of the Israelites soon learned that the young Messiah had been brought back to his homeland. General rejoicing followed, and the priests and other learned Hebrews at once undertook the education of the child. But it soon became apparent that His fundamental beliefs were in opposition to the religion of the Israelites.

When He was only seven years of age, He saw that the Israelites were working in an increasingly close harmony with the Roman Empire, and boldly condemned their religion as a commercialized enterprise. The Romans laid heavy taxes on the poor. As a result, there was gold in the temple and in the Roman palace, but the people in the so-called lower classes were suffering starvation and want.

Naturally, being the son of a poor man who made his living by the construction of crude harvesting tools, Christ was familiar with the poverty and oppression endured by the lower strata of the population. He learned His father's trade as might any other child, and continued to observe with deep sympathy the conditions about Him.

On market days Mary and Joseph went into the city with other poor people, doubtless trading some of Joseph's tools for food and other necessary articles. When their business was done it was always their custom to go into the temple and pray. Frequently the child would disappear for

several hours at a time while His parents were bartering, and it was discovered that He was going alone into the temple and sitting in the circle with the wise men and priests.

These men, squatting on rugs, would remain for hours discussing matters pertaining to politics, philosophy, and religion. Christ, being only a child, received at first no particular attention but gradually He began to enter into the conversations. One day He answered a question which no one else could answer, and they looked at Him with astonishment. Soon afterwards, He asked a question himself which completely baffled the old men, then offered the solution.

Christ's object, of course, was to familiarize Himself with the principles being given out by the priesthood and learn what interpretation was being currently placed on the teachings of Moses. In order to reach the people with His own great message, He realized the necessity of knowing fully the philosophy to which they had been exposed.

As we have pointed out above, it very soon became apparent to Christ that the religion being foisted upon the people was full of error and falsification. When He unhesitatingly voiced His convictions in the matter, and began explaining the ideals that proceeded from His own high state of consciousness, the elders at once perceived that His beliefs were contrary to theirs, and, in spite of the wisdom that He had shown, they refused to accept Him as their Master.

THE SECOND JOURNEY TO EGYPT:

At the age of twelve, after He had announced His superior philosophy and been rejected by the priests and elders, Christ was initiated into the Order of the Essenes, and given the name of Saint Issa. This name is many times recorded in the ancient scriptures; it may be found in the Koran (Mohammedan Bible) Hindu, and Brahmin writings. In fact, Christ's travels are indicated by the mention of the name Saint Issa in the literature of many different countries.

Leaving His parents in Palestine, Christ went a second time to Egypt after His initiation. Accompanying Him were other members of the Order of Essenes. This time He was not fleeing for His life but seeking communion with the Masters of that country. You may wonder how it was possible for them to teach Him anything, and of course they could not give Him any further illumination regarding universal law.

However, He did learn from them a great deal concerning the general state of human consciousness at the time, and something of the degree of receptivity that He might expect. He realized fully that the more He knew of current philosophy and education, the better He could meet and influence the minds of the people.

Though His own spiritual attainments approached the infinite, He understood that the common man had to go through many stages of growth before reaching

that point of development. His purpose was to stimulate this growth, and, in order to do that intelligently and effectively, He had to be thoroughly familiar with the knowledge and training that the average man possessed. In other words, His problem was to coordinate the Christ consciousness with the consciousness of ordinary people. X

While making His survey in Egypt, Christ lived in a Coptic temple, although at that time the name Coptic was not employed. The antecedents of the Copts were united in an organization known as the White Brotherhood, and the temple belonged to this group. The temple of the White Brotherhood, now 9,000 years old, is a most remarkable institution. 300
30
2000

During that entire period there have been only thirty Masters. Hence, you can figure out for yourself the extraordinary life span enjoyed by these men whose bodies have been preserved up to the present time. Twenty of these bodies are petrified and the remainder mummified. The internal organs were removed and made available for study and examination by the Temple students. In this way the students gain a complete knowledge of the body and thus prepare themselves for the subsequent training in perfect body control.

CHRIST IN ETHIOPIA:

Since many members of the White Brotherhood had been previously persecuted and driven out of Egypt, the organization was well represented in Ethiopia at that time,

particularly in Asham, which was the headquarters where the tablets of the Ten Commandments had been kept during the life of Jesus the Christ. Christ spent a number of years with these people and Masters of the White Brotherhood in Ethiopia.

FURTHER TRAVELS OF CHRIST:

Leaving Ethiopia, He crossed the Red Sea and went into Arabia. Thence, He journeyed into India, where the Brahmin religion immediately engaged His attention. He was shocked and disappointed to observe the caste system, founded as it was upon a false conception of creative law. Here the poor suffered hardships much greater even than He had seen them endure in His native land. The people were divided into four castes, and those in the lower castes were condemned to inescapable lives of poverty and ignominy.

He also discovered that the Brahmins bore a deep antipathy toward other religious creeds. For example, even nowadays if a Christian by any chance eats from one of their dishes, the dish will be immediately broken and destroyed; if even the shadow of a Christian falls upon their milk or other food, it is considered unfit for use and thrown away. This is true with the Mohammedan religion also.

However, when the people first heard that the famous Saint Issa from Jerusalem was in their midst, they received Him with great festivity and invited Him to speak. Accepting this invitation, Christ boldly proclaimed the truth and denounced the

injustice of the caste system. Referring to the people of the lowest caste, He said to those of so-called higher groups: "You call the low caste, thieves, but you are the thieves because you are robbing them of everything they can get by the sweat of their brows. You call them thieves, whereas the name applies to you."

Needless to say, speeches of this kind met with violent disapproval. Indeed, feeling against Him was so intense that He narrowly escaped being lynched. However, He was worshipped by those whom He had championed, and, preaching and teaching among them, He lived for a time as one of their number. Meantime, the higher caste Brahmins scorned the once great Issa as a thief living among thieves, and as we know, there was an attempt to fasten this stigma upon Him even at the time of His crucifixion.

CHRIST GOES TO TIBET:

Wishing to continue His review of philosophy and culture, the Messiah next went to Tibet, where, in the records of an ancient monastery, may still be found the name of Saint Issa of Jerusalem. In a book called "The Unknown Life of Christ" a Russian writer of note gives a most interesting account of his findings regarding the Christ-presence in this monastery, located on a remote Himalayan crag. This author was received courteously but told that he could remain only three days. At the end of that brief period, he set out on a mule along the winding mountain trail that led downward. When only a few miles from the

monastery, the mule stumbled and fell, and the Russian writer's leg was broken. Upon finding him in this plight, the monks carried him back to their cloister, and cared for him until his leg was healed.

However, the healing process was slowed down purposely so that he could have a chance to learn and fulfill the purpose of his journey. During his convalescence he became very friendly with one of the monks. By this friendship it was possible for him to have access to very secret records, which were accurately translated by the monk with whom he had become very friendly. One day, when going over these ancient sanskrits and records an account of Saint Issa from Jerusalem was found, and the purpose of his journey was fulfilled. It would be very interesting for you, dear student, to read the book "The Unknown Life of Christ" by Natovitch.

In our Coptic records we have an entire account of the activity of Master Jesus Christ, especially during His travels in the Far East. These records state that He found in the monastery of the Himalayan Mountains the truest religious philosophy at that time. Indeed, the teachings here were very much in harmony with the wisdom He had dispensed while living in the body of Moses.

Florence V. Bayne



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 41-42

EGYPT'S MASTER VOICE

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA

LESSONS 41-42

JESUS THE CHRIST

PERSONAL

INSPIRATION

Christ in Persia and Other Regions:
Departing from Tibet, Christ continued His circuit of the known world, going to Japan and China, and finally to Persia. The High Priest of Persia hearing of Saint Issa's activities through the High Priesthood, issued orders that the people were not to listen to Him. Since His words were forbidden to them, men were doubly anxious to hear Him, and greeted His philosophy with great enthusiasm. But in delivering speeches He disobeyed the commands of those in authority, and was therefore arrested as a law breaker. Not wishing to condemn Him, the court banished Him from the city. He was thrust outside of the walls, where, it was believed, He had only about one chance in a hundred of escaping a speedy death, since the place was surrounded by bandits, savage tribes, and wild beasts.

The Return to Jerusalem: However, the powers of the Master were under-estimated.

After delivering sermons in other parts of Persia, He returned in safety to Jerusalem, prepared to present His great message to His own people. He now took up His ministry, and began teaching the people by means of parables. By thus putting His new philosophy in terms of the familiar, He sought to make the truth clear to the minds of even the simplest of His hearers. The simplicity of His life and the calm dignity of His personality at once attracted wide attention, and the people thronged to hear the famous Issa, who had traveled and studied throughout the known world. He was now a mature man of thirty, whose deep spiritual insight was complemented by extensive earthly knowledge. He was in every way an ideal teacher, marvelously designed for the work he was to do.

The Calling of the Twelve Disciples:
Like other great teachers, Jesus the Christ realized that He would need assistants to help with his task while He was there, and to continue His great work when He had gone. Therefore, he set about selecting a group of twelve men. Symbolically the twelve apostles have reference to the twelve great powers of the mind.

Taking the disciples in the order given by Matthew, we begin with Simon Peter, of whom Christ said: "Thou art Petros; and on this rock will I build my church." On the physical plane Simon stands for the sense of hearing, while on the plane of the mind or soul the name signifies faith. In the words of Paul: "Faith comes by hearing, and hearing by the Word of God."

Andrew (manly) refers physically to the sense of sight. When he is first mentioned, John the Baptist says to him, "Behold!", meaning see and recognize the Christ. Andrew had the power to perceive an idea quickly, and therefore to accept it quickly. His keen receptivity led to immediate faith in the new Master.

The name James refers physically to the sense of smell, while John refers to the sense of taste. On the higher or spiritual plane the two bear a similar relationship to each other, the one examining and the other appropriating new ideas.

Philip connotes the physical sense of touch, as well as mental understanding and spiritual unity. Literally, Philip means a lover of horses; metaphysically the horse signifies the understanding or sound judgment.

Since there are but five physical senses, the remaining seven disciples symbolize spiritual qualities.

Bartholomew (that suspends the waters) or Nathaniel (the gift of God), stands for intuition, which is the open channel between the soul and God. Speaking of this apostle, Christ said: "Behold an Israelite indeed; in whom is no guile." This means simply that a person with a keen intuition has a dependable contact with truth.

Thomas, the twin of Didymus, represents the force in intellect, or reason, and this faculty implies divine wisdom. Although Thomas is somewhat unpleasantly

famous for being a doubter, his mind was functioning in a proper manner. Doubt is the first step in reasoning. Doubt caused him to seek an answer to his problem, and reason enabled him to succeed in his search. When he arrived at conviction, he exclaimed with deep reverence. "My Lord and My God!"

Levi or Matthew has reference to mental acquisitiveness. Levi further stands for spiritual acquisitiveness; it may be termed the tax-gatherer of the mind. It signifies the hoarding of experiences, and the deducing of wisdom therefrom.

James of Alpheus, called "James the Less," is symbolical of justice, and justice of course springs from an inner righteousness.

Lebbeus or Thaddeus stands for courage, which is essentially the outgrowth of conscious rectitude and integrity.

Simon Zolotes denotes zeal, enthusiasm, and eloquence. We think of spiritual zeal as the "fire from Heaven"--"the zeal of the Lord of Hosts."

Judas signifies the business faculty, and to this disciple were entrusted the financial arrangements of the little group. He was as worthy as the rest until overcome by avarice. But he hung himself in order to atone for his theft; thus, error destroyed itself just as ultimately it always does. In the purged and resurrected consciousness, the business faculty may be looked upon as "the gift of God."

The Relationship Between Christ and Pilate: Naturally, the activities of the Master very soon aroused the suspicions of Pilate, the Roman Governor, who was constantly on guard lest some one cause the people to rebel against the authority of Rome. The three spies whom he had sent to meet Issa at the border, attended the Messiah in the guise of worshippers, and made careful reports to the governor. As the new philosophy attracted more and more interest among the Hebrews, Pilate himself gave it greater attention. In spite of his fear that Christ's teachings were endangering his own position, he began to perceive virtue in the doctrines himself. Being in this state of mind, Pilate refused to take official notice of the Master.

However, Christ speedily became recognized as a friend of the poor, and was looked upon as a "rabble rouser" and a trouble maker. Men in high position began to fear for their security. Finally they waited upon the governor and demanded that he arrest Jesus the Christ.

By this time, Pilate was a secret follower of the Master, as is shown by his personal records now on file in the Vatican at Rome. Therefore, since he did not dare publicly admit this fact, he was in a most embarrassing position. He had to choose between punishing the Master in whom he believed, and inviting the vengeance of the Roman Emperor to fall upon his own head. Both courses were so repugnant to him, that he finally decided upon a compromise. He would have a private interview

with Christ at the palace, and personally warn Him to leave Jerusalem.

At the request of Pilate's messenger, Christ came to the palace and walked quietly into the great room where the governor sat upon his throne. At once Pilate was struck with the simple and forthright manner of the Master, who showed neither fear nor defiance. He came as one man might come to another upon a friendly visit. In His beautiful eyes was a dove-like expression of love and affection, yet His motion suggested the power and force of a lion. His bearing was controlled and positive, and at the same time there radiated from Him infinite wisdom and kindness. In his account of the meeting, Pilate, the proud Roman, says: "I lost the power of control over my body, and my power of speech in the presence of such a great person."

Christ therefore spoke first: "Pilate; you have sent for me? What is it that you want?"

Wonderful understanding of
Human nature
The words were dignified, yet filled with gentleness, and the governor found suddenly that he was able to speak frankly to this man. He explained that the Roman Emperor was holding him responsible for order, and that if Christ continued to stir up the populace with His speeches he would be forced to arrest Him. Pilate added then, "But I choose to warn you to leave the city."

With firmness and courtesy Christ answered that He could not give up His message to the people. "I am," He said,

"the only Son of God." (These words, as we know, meant simply that He possessed a consciousness that all men would have to possess before they could comprehend and enjoy their true kinship with the Creator.)

Pilate, grieving in his heart, felt that he, too, had to perform his duty as he saw it. We are all, however, familiar with the story of how he washed his hands in order to signify that he disclaimed personal responsibility in the matter. He declared "I am innocent of the blood of this just person: see ye to it."

Thereafter, Jesus the Christ was arrested, condemned, and compelled to bear His own cross to the scene of the crucifixion. There He was crucified between two thieves, who had likewise been sentenced for crimes against society.

Fastened to the cross by spikes driven through His hands and feet, Christ looked down in agony upon the world that He had sought to save. He cried out once, saying: "Father God, relieve this cup, for the suffering is too great to bear."

People who have not conquered physical pain have always taken these words literally and assumed that the Master's body was wracked with fleshly torment. But this was not so. Christ, who had perfect control over the realm of matter, felt no bodily distress even on this occasion. He was thinking of suffering humanity, and the cup of ignorance that was still pressed to the lips of men. To Him His crucifixion was a symbol of mankind's stupidity, and He felt

only tolerance and compassion toward those who had laid their hands upon Him. "Forgive them," He said, "for they know not what they do."

Perhaps you have asked yourself why Christ allowed Himself to be crucified when He could so easily have prevented it. He permitted the apparent physical sacrifice because He realized that the general state of consciousness prevailing at that time could best be reached in this way. Since the highest value was laid upon human life, He knew that people could not forget a sacrifice of this kind. They would continue to think about the man who had laid down His life for humanity, and gradually they would come to understand and appreciate His philosophy.

From the viewpoint of modern psychology, we might say that Christ understood the importance of getting people's attention in order to prepare them for a new idea. In our theatres and churches of today, the people are usually quieted by music before the curtain goes up or the service begins. In other words, their minds are focused upon the stage or the pulpit, before the subject matter of the occasion is presented to them.

Christ, too, wanted the attention of the people. But, after His survey of world conditions, He realized that the enactment of a great tragedy would be the most effective means of arousing international interest in His teachings. It is true that He had touched some hearts during the period of His ministry, but His following was

pitifully small, as we know, and even these devoted ones, he felt, would be benefited by an outstanding example of renunciation.

Hamed Bey understands that people
Therefore, He challenged the world by His sacrifice on the cross. Now, after over nineteen hundred years, this challenge still stands, and Christ and His philosophy are spoken of in every country. Gradually, inevitably, the true significance of His life is becoming comprehensible. His crucifixion is justified.

wanted to know more about the
Biblical Omissions: As a student of the Bible, you have no doubt wondered many times why such a large portion of Christ's life is omitted from the text. He is seen in the temple talking with the elders at the age of twelve. Then He is presented as a mature teacher of thirty. Why is no account rendered of the eighteen intervening years?

The mere fact that the Bible has passed through forty-six translations does not offer a satisfactory answer. This fact might explain changes and variation, but it does not explain complete omission. But we of the Coptic Order, having received our knowledge of Christ directly from our predecessors, the White Brotherhood, have a solution to offer that is rational and understandable.

The men who compiled the early scriptures wished to make of Christ a hero who would in every way appeal to the people. Since these people were Hebrews and belonged to the white race, the writers wanted to make them feel that Christ was peculiarly theirs.

1. They did not feel that it was expedient, therefore, to tell them that the Master had traveled among people of the darker races and associated with them upon terms of equality. Then, as now, there was a tendency among white people to look upon themselves as essentially superior to colored people. If, for instance, it had been publicized that Christ had spent much time in Ethiopia, the acceptance of His philosophy might have been materially affected.

2. There was another reason why the scribes decided to say nothing of the travels of Jesus the Christ. They wished to portray Him as being originally perfect in all wisdom and understanding, and they feared that it might be detrimental to relate how He had visited Masters in many parts of the world, and spent much time in familiarizing Himself with their teachings.

Such frankness, it seemed to them, might cause His followers to look upon Him as an ordinary man who had to study and learn as they did; hence, they might fail to give Him and His philosophy the proper respect.

The fact that He had to acquaint Himself with current human knowledge in order to present effectively the wisdom of the Christ-consciousness, was a matter that was perhaps thought too subtle for publication. There was the danger that if it were not understood it would be misconstrued, and the writers of the Bible doubtless wished to guard against this eventuality.

111
Christ after the Crucifixion: Thinking most likely that the drama of Christ's death ended most fittingly with His ascension, the scribes determined to preserve the powerful effect of His crucifixion by saying nothing of what actually took place after the Master's body was removed from the cross. In reality, after the lapse of three days and nights, Christ's astral body returned to His physical body, and he walked away unnoticed in the tumult and confusion.

The storms and earthquakes described as occurring at that time, are symbolical of the over-wrought emotions of the people. They were in a state of disturbance, confusion, and fear. Without understanding it, they sensed the gravity of the event, and were filled with a deep unrest.

The Egyptian Retreat: Feeling that the climax of His teaching career had come and that His crucifixion had given the people the necessary stimulus toward self-development, Christ now returned once more to Egypt, where He went into retreat. At this time, the Order of Essenes, having served its purpose, went out of existence, and nothing further is heard of it.

Christ, however, lived for two hundred years thereafter, entrusting the purity of His wisdom to a few chosen priests of the Coptic faith. He depended upon them to preserve His philosophy for posterity, and keep it unchanged and intact.

Therefore, it is the duty and privilege of the Coptic teachers to see that

Bay's Message

the great laws of reincarnation and Karma are incorporated once more in the Christian philosophy, and that the whole truth is given to the people.

Christ's Message: The beauty of Christ's philosophy is best summarized by His own words: "A new commandment give I unto you, that you love one another as I have loved you."

Simple as this advice may seem, it offers a solution to the problems that face us all. If we look upon one another as children of God and fellow sharers in creative purpose, we are bound to realize the essential brotherhood that exists among us.

Love will follow this realization, and harmony will follow love. When harmony reigns, our spiritual development will go forward with undreamed of rapidity and smoothness, and we shall discover for ourselves that perfection of life which Christ knew to be possible.

Karma
Reincarnation

Florence V. Boyce



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 43-44

EGYPT'S MASTER VOICE

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA

LESSONS 43-44

THE SEVEN STEPS ON THE PATH OF DEVELOPMENT

You have thus far learned that for the proper development, unfoldment, and liberation of the soul we must bear individual responsibility. This responsibility can be properly met only when a student has learned the application of the information received, which will lead him to the gradual realization of the Absolute.

We realize that we live in a transitory state of consciousness upon which we cannot give a permanent dependency necessary for upward climbing, yet we cannot deny its present reality. Therefore, we must learn to solve the problems in which we are involved temporarily so that we may gain control and liberate ourselves from a limited conception to a greater reception.

FIRST STEP

PROPER COMPREHENSION--Dear Brother of Truth, wrong views, doubts and mere opinions must be set aside. Distinction must be the main perception between the transient and the permanent. You must behold facts

behind hypotheses. (The realization of the need of Truth) is the necessary attitude for its reception. Son of Light, these are sacred steps. Remember them well.

SECOND STEP

PROPER RESOLUTION—Brother of Truth, the will to attain, based on self-discipline and discrimination which has perceived the attainment of perfect knowledge, is possible. Son of Light, these are sacred steps. Remember them well.

THIRD STEP

PROPER SPEECH—Brother of Truth, the first step in the practice of self-discipline is discretion. Slander, abuse, and bitter words are forbidden. The words to be uttered must be kind, true, pure, through which love radiates. Son of Light, these are sacred steps. Remember them well.

FOURTH STEP

PROPER CONDUCT—Dear Brother of Truth, true and noble deeds must be accomplished: Put away all thoughts of gain or reward, here and forever. The motive is the deed. Impulse cannot exist with discipline. Forbid yourself to do deeds which are actuated by likes or dislikes. Let your actions be guided by inward law, irrespective of whom it concerns. You should act only from the Law of Love and Toleration, which is the highest, and very soon you will come to distinguish which deeds are in harmony with the law. When you do this, the blessing will follow for you will not strive to gain

the material and your noble conduct will lead you to lasting blissfulness. Son of Light, these are sacred steps. Remember them well.

FIFTH STEP

PROPER LIVING--Dear Brother of Truth, this includes the right means of earning a livelihood for there are means a man cannot follow and maintain his integrity and purity. Let him take heed to avoid these dangerous circumstances which it may be that man's mind shall declare to him if he has trodden the first stages. Such a man cannot be in doubt and in this way the learner becomes a Master. Son of Light, these are sacred steps. Remember them well.

SIXTH STEP

MEDITATION--Dear Brother of Truth, this is a mind completely at peace, at peace, indeed, for nothing is left for grief, nothing is there to will, nothing but what must quiet us. Doubt and fear, trouble and confusion, are gone. False hopes and fears are forgotten, and this is the stage of pure peace from which understanding comes. This is the reverent stage and when once a man attains it he cannot fall. Son of Light, these are sacred steps. Remember them well.

TRUTHS FOR SELF-DEVELOPMENT

You may ask what is the cause from which springs the need for the seven steps of unfoldment. This is the reason. Hear the noble truths.

Birth is the cause of suffering, for life is suffering, passing through all stages of suffering from birth to death. This is the first truth.

The cause of birth is the reason for eternity, leading from birth to birth. Fed by lust of flesh (or whatever might be the stage of life expression), the lust of life, pride of life, and pride of possessions command a monopoly. This is the second truth.

The cure of the cause of birth is the extinction of this thirst for living by completely overcoming wrong desires, letting them go, expelling them, giving them no attention. This is the third truth.

No priest, or teacher, or Master can deliver a man. By himself is evil done, by himself he endures the shame and pain. By himself and his own will and struggle he becomes pure. There is no one responsible for a man but himself, no one in heaven or on earth. It is he himself who must walk the path. Knowledge and enlightenment can only show him in. Man holds deliverance in his own hands and it can be accomplished.

Today, my dear student, brother and sister, let us take the first step diligently, working out our own salvation. Since even an animal is able to keep the precepts, how much more can man. The fruit of noble deeds can never perish. The law is justice and perfection.

Brother of Truth, let's shun company of the foolish. Let's pay homage to the

learned and worship that which is worthy of worship. These are sacred truths, Son of Light. Remember them well.

Dear Brother of Truth, dwell among good men and hold within yourself the consciousness of good deeds done in former states of existence. Guard well your actions. Be righteous, Son of Light, these are sacred truths. Remember them well.

Dear Brother of Truth, learn to treat parents with tenderness and love, to guard and protect wife and children. Do no evil when tempted. Tolerate ignorance and bless evil. These are sacred truths, Son of Light. Remember them well.

Dear Brother of Truth, nobly give your offering. Your name should be unknown for real giving comes from the heart. Follow the precepts of law and virtue. Assist relatives and friends. Bless them with your help and noble thoughts. Son of Light, these are sacred truths. Remember them well.

Dear Brother of Truth, avoid sin steadfastly. Abstain from strong drink; from laying up great treasures of goods, from being subjective to possessions. from becoming a miser of your possessions and from making others suffer from your selfishness or from your lust of power. Son of Light, these are sacred truths. Remember them well.

Dear Brother of Truth, give reverence to those who are worthy of reverence. Walk in humility. Dwell in contentment and gratitude. Hear the teaching of the Law. Learn to practice righteousness. These,

Son of Light, are sacred truths. Remember them well.

Dear Brother of Truth, be patient and endure suffering. Rejoice in good works. Visit saintly persons and, when possible, talk on high matters. Visit churches and temples of all denominations and pray in every one. Son of Light, these are sacred truths. Remember them well.

Dear Brother of Truth, practice holy austerity. Walk steadfastly towards Truth, with eye on the attainment of peace, and help others to do the same. Awake thyself to comprehend the Truth and the truth that you receive give to others. Son of Light, these are sacred truths. Remember them well.

Dear Brother of Truth, be unmoved. Be of serene mind, exempt from passion, habit or vices. Be composed and fearless amid all earthly dangers. Be strong, positive, and evil contamination shall not touch you. Son of Light, these are sacred truths. Remember them well.

Dear Brother of Truth, you who possess these blessings, wherever you are, you shall never be overcome and shall in all things find joy for your path is well traced and illuminated, straight and forward. Pitfalls no more shall tempt you. Son of Light, this is the sacred truth. Eternally remember this is the beatitude of the law of Christ.

For those who will not learn, who are not as yet able to understand, it will be hard to follow in the path of the wise men, like that of a bird flying home through the

trackless depths of the air. But what is desired can, by taking thought and by being persistent, be done.

The arrowmaker throws his arrow, the carpenter shapes his log, the wise man shapes himself for no other can do it for him. Tranquil are his thoughts, serene is his meditation when he has obtained freedom by knowledge, but the beginning is this,--Let no man think lightly of the beginning of evil, saying it is only a little thing, for by little drops of water the pit is filled. So it is with little evils, and with good it is the same. By man's self is evil done, by himself he suffers, by himself he becomes good, and by himself alone is purification possible, and not by others.

we have the Supreme answer!

To attain the path of virtue through high endeavor, to attain sublime wisdom, to see in a wall of blindness, to be free in a world of slaves, do we make war. And when is the victory won? When the dark night of the inner self is enlightened, when the man is no longer a swimmer struggling for life in agony against the fear of death but is born on the wings of peace and flies or floats in the peace of eternity. This is the victory of the wise, dear Brother of Truth. I teach the burning away of all evil conditions of the heart by living the Truth rightly. Let man learn to comprehend the true nature of the world of love. Then will he perceive that all things are but the product of one great Mind. This great Mind has individualized itself into countless means of expression from crystallized form to the human form.

*eternity
upward thru*

Man as an individual must work out his salvation; as an individual he needs his way means

Since the beginning, in all living creatures and nature, there exists and has existed the nature of the law.

All, by this nature, contain the essence of enlightenment whereby birth and death are transcended and become for us a dream of the night which is gone, being lost in an ocean of lights. Earth, crystals, trees, grass, country, and humans, all these shall be wholly entered into an eternal enlightenment.

Through the process and degree of evolution, by the power of the threefold coordination (triunity--Father, Son and Holy Ghost) all things are to be reabsorbed into the bosom of God. Hail to the Christ of three words who is the one great Universal Mind.

"And then on and up in ecstasy he beheld the cause of the long chain of existence from infinity--finite--infinity.

Hear the lineage of their suffering.
Contact brings forth sensation
Sensation brings desire.
Desire produces the clinging to shows
and illusions.
Clinging to illusions produces death.
Death engenders birth.

THIS IS THE LAW OF BUDDHA

And this is the weary round, the offspring of ignorance repeated in the endless turning of the wheel, the prolonging of the chain of birth for the ignorant man. Desiring the things which are worthless,

transient, illusory, seen by him bears false show instead of the high things which are real and create in him a passion, which in turn creates more and more dangerous illusions. Thus he is his own victim. But when false desire ends, illusion ends and ignorance disappears like the night gives place to the sun of enlightenment. The world about such a man is really his and he knows he can no more be imprisoned by time or space and their brood of folly, for ignorance, the true cause of all, is dead in him.

Having thus perceived the world as it is, our Lord was perfected in wisdom. Shows and illusions were ended. There died in him that false self never again to be born. The state of suffering life was entirely at an end and even the falsity of an ego shut in the prison of its own was understood. In him was the complete destruction of craving and evil desire as fire goes out from lack of fuel. For the man in whom there is no separation from the source, in whom there is no ignorance, how shall he desire what is not pertaining to eternity, that which is only transient as a morning dream!

So, at last, man reaches the great source of Truth, beholding past, present and future as one having gone through the glimmer of the many senses to ultimately reach the great, true perception. Thus flooded with bright lights, swimming in an ocean of peace, and assured of such a great ocean, sits the perfected one.

HAIL THE LORD CHRIST IN BUDDHA

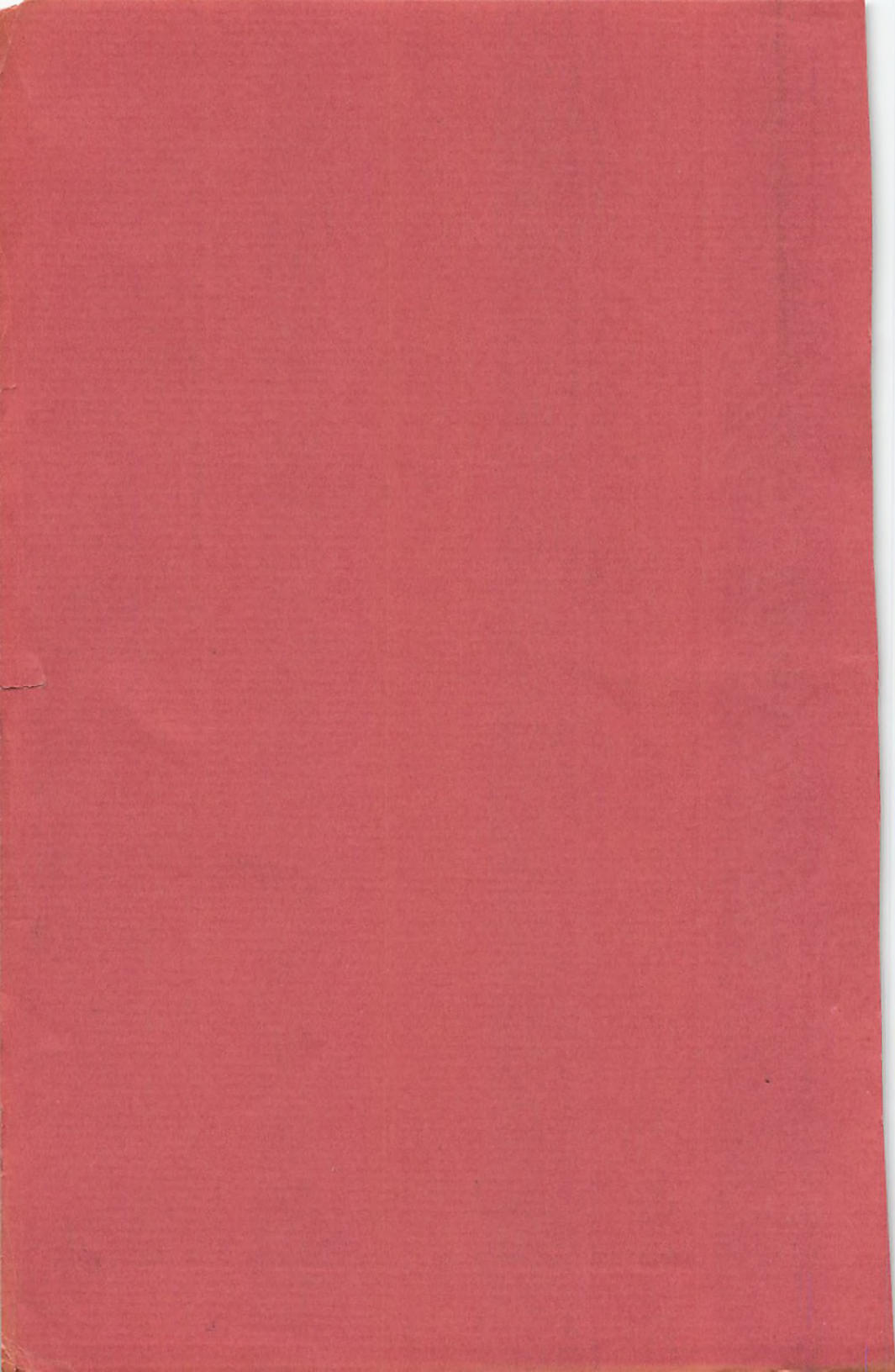


EGYPTIC FELLOWSHIP OF AMERICA

Evil is due simply
to a limited state of
consciousness Pg 3

LESSON NO. 45 - 46

EGYPT'S
MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA

LESSONS 45-46

THE-CONNECTION BETWEEN JESUS CHRIST
AND

THE GREAT PYRAMID

OUR AIM: In previous lessons we have studied the life and resurrection of Jesus Christ, and we have come to the realization that our power to grasp the full significance of His teachings will increase in proportion to our spiritual progress. In order to insure this progress, we must put forth constant effort and seek to find new depths of meaning in the works and words of the Master. As we know, His vision of truth was clear and beautiful, and the full revelation of what He saw is ours if we are willing to pay the price of sincere and untiring endeavor.

Always we must keep before ourselves the goal of Christ consciousness, and daily remind ourselves that our understanding is becoming broader. Many times we shall be happily surprised by the sudden discovery that light has fallen in dark places, and that the solution to baffling problems is unexpectedly before us.

Was he being guided from day to day even as we

AFTER THE CRUCIFIXION: We know that at the time of His crucifixion Christ ascended into a state of heavenly consciousness, and remained for three days in communion with the Cosmic Spirit. During this time He received new light upon the problems of humanity and saw that His work upon the earth must be continued for a number of years. Also, He had the realization that it would be expedient to go into a secret retreat and there concentrate upon explaining His philosophy to a few chosen Masters, who would preserve its purity and take charge of its further dissemination among men.

Perhaps you have wondered why the twelve disciples did not establish a Christian foundation in Galilee, and begin at once the organized spreading of the gospel. Why was there a lapse of over two hundred years before definite steps were taken in this direction, and why was Christianity then simultaneously promulgated in the cities of Alexandria and Cairo, rather than in Galilee? Was it not strange that the responsibility of bringing forth the doctrine should have been assumed by the fearless Pharaohs of Egypt?

According to the law of nature, people learn slowly and by degrees. Perhaps there were only a few men who at that time were ready to accept the theory of messianic reincarnation. Those who could accept it needed time in which to assimilate it thoroughly and prepare themselves to enlighten others.

It was easy for the majority to be-

lieve that Christ simply passed into a static and eternal heaven, and remained there. For years the ancients had taught of the physical existence of such a place, and it was to be expected that many would entertain the idea that the Master had gone thence to dwell in His physical body. Then as now, mankind tended toward following the line of least resistance, and it was much less effort to fit the phenomenon of Christ's resurrection into the molds of old beliefs, than to accept the whole truth. Even today the number of Christians who believe in reincarnation is very limited, and on every hand is evidence of man's slow acceptance of underlying reality.

However, we may be encouraged by the fact that the resurrection of Jesus the Christ stands as a symbol to all humanity that the spirit of man never dies, and that there is a rebirth of our consciousness. It is but a step to a general belief in reincarnation and spiritual evolution, and we may hasten the taking of this step by the proper stimulation of our fellow men. We can not hurry people into this realization, but we can help direct their struggles in the right direction.

We know that Christ's mission was to convince the world that the idea of limitation is but a faulty human concept, and that limitation has no cosmic reality. If the term God stands for all being, and God is love, then evil as a distinct entity can have no existence. Indeed, the illusion of evil is due simply to a limited state of consciousness. This and many other things will become clear when we

learn to place the correct interpretation upon the parables of Jesus the Christ.

The fact that we ourselves are cosmic beings advancing toward universal consciousness, will become increasingly evident as we ponder upon the teachings of the great Master. As we study, we shall also become convinced that the so-called miracles performed by Christ were in reality deeds done in accordance with a higher and more complete knowledge of cosmic law.

When He said, "The things that I do, ye can do also," He meant that all of us can hope to attain to Christ Consciousness, and thus gain the ability to perform feats that we may hitherto have regarded as miracles. Each of us, He taught, will come to the point where he can say with deep and certain knowledge, "I AM THAT I AM."

Priests of the Coptic Order have long known that the Christ Consciousness returned to the embodiment of Jesus at the end of the three-day communion with the Cosmic Spirit, which followed the crucifixion. Christ healed the physical body, and went forth whole and sound. Again He journeyed to Egypt, where He took up His abode in a secret retreat, and lived for two hundred and fourteen years. During this time, He, just as Moses had done, committed His doctrines to seven Masters or guardians of the truth. It was the duty of these men to cherish the truth, and present it systematically to the world when the proper time came.

No doubt you are wondering how Jesus

the Christ then passed from the earth? Did He leave as ordinary mortals, or in some unusual and mystical fashion? Will he come again? If so, when and where? For answers to these questions we go to the great Pyramid of Gizet.

THE PYRAMID OF GIZET: Like a symbol of the eternal, the Great Pyramid has towered for untold centuries above the Egyptian desert, filling all beholders with the emotions of reverence and awe. Baffling, mysterious, stupendous, the Pyramid of Gizet has looked down on many generations of men and their activities, and only a few have learned the secret contained in that colossus of stone. But all have felt the power of a great presence there, and believed that strange and wondrous things were somewhere locked within the ancient monument.

NOT A TOMB: The first astounding fact to be considered is that, unlike the other pyramids, the Great Pyramid is not merely a tomb. Although there have been repeated searches, no mummies have been found within its walls. Hence, its destiny is not to serve the egotistical and childish purposes of an ordinary burial vault. It was reared with a nobler aim than the preservation of the physical remains of Egyptian kings. What was the aim?

THE BUILDERS OF GIZET: The records of the Coptic Order show that this pyramid was built by Egyptian hands under the law and direction of King Cheops. However, the Master Mason who conceived the edifice and prepared the blue prints, was a reincar-

nated Atlantean Master of Moya. (In Egyptian, the name Moya signifies "water." Symbolically this means that the Master came from the Land of Water, or sunken Atlantis).

FURTHER DISTINCTIONS OF THE GREAT PYRAMID: It is a significant fact that the time of the building of the Pyramid of Gizet the Egyptians were accustomed to conveying their ideas by means of hieroglyphics carved in the stone work of all buildings, including both temples and private homes. Indeed there was hardly a stone that did not bear this peculiar writing. Notwithstanding this fact, no hieroglyphics are to be found upon the stones composing the Great Pyramid.

Is it not strange that the largest of all Egyptian monuments should bear no carving, especially when we consider the fondness of the Egyptians for expressing their philosophy in stone? Why did they apparently deprive themselves of this magnificent opportunity to leave lasting records of their thoughts and activities?

There have been various theories regarding the construction of the Pyramid of Gizet, perhaps the most remarkable of which is the idea of some metaphysicians that the stones were de-materialized and then re-materialized in order to facilitate the task of putting them in place. However, there is excellent evidence that this theory is but a fantastic product of the imagination.

The granite blocks and limestone necessary for the building were mined four

hundred miles away in upper Egypt, and brought down the Nile on boats or barges. From the river to the chosen location, a canal was dug, and the workers were thus enabled to transport the material directly to the spot where it was to be used. (This canal ran through the place where the Sphinx was later on erected).

Granite such as was used in the building of Gizet is to be found in large quantities in Assuan. The limestone, which is the outer covering of the Great Pyramid, obviously came from the Egyptian Rockies or Libyan Mountains, where an identical mineral formation is present in abundance. In fact, this particular type of limestone was extensively used in the building of many other pyramids.

However, regardless of the questions that may arise in your mind concerning the Pyramid of Gizet, you are no doubt convinced that there was a great purpose behind its erection. An edifice of such extraordinary magnitude and exquisite workmanship must, you naturally feel, have been reared for a definite and noble reason. Therefore, it must have meaning, and that meaning must evidently be conveyed by some method other than hieroglyphics.

We find that the Great Pyramid is fashioned according to marvelously exact mathematical measurements. In fact, these measurements have a positive relationship with the planetary family and the zenith. Upon scientific examination, the conformity of the Pyramid of Gizet to the arrangement of the planets becomes evident, and

we realize that the mammoth pile is really of celestial design.

Western scientists confirm these facts, and we offer the following quotation from a book called "The Great Pyramid and Its Defined Measurements" by D. Davidson and H. Aldersmith, two prominent Western archeologists:

"The Chronological and prophetic purpose of the Great Pyramid is defined in detail by the Ancient Egyptian tests and is clearly proclaimed by traditional accounts preserved in the Coptic M. S. texts. The evidence from these two sources is completely confirmed in detail by the geometrical construction of the Great Pyramid, and by its geometrical, geodetic, astronomical, and prophetic measurements and associated data. The astronomically dated prophecies of the Ancient Egyptian texts agree with the astronomical datings of the corresponding symbolical prophecies of the Great Pyramid."

The above, we believe, sustains the fact that in our Coptic Temple we have records of this ancient monument, and not only do these records contain the astrological and astronomical measurements, but the prophetic as well. Of still greater interest is the fact that these accounts include a full explanation of the symbolical meaning.

A SYMBOL OF PERFECTION: Now we come to the supreme realization that the Pyra-

mid of Gizet is not only a chronological, prophetic monument, but also a symbol of perfection, as you will see from the following:

1. Location and size of measurement: Astrological and Astronomical Knowledge.
2. Shape, passage and chambers: Prophecy and Evolution.
3. The results of knowledge acquired by understanding the above take the form of: Spiritual Unfoldment.

Thus the Great Pyramid becomes a symbol of man's aspiration toward divinity, and his mystical union with Universal Consciousness.

THE SPHINX: As we have previously mentioned, the Sphinx, was built after the Pyramid of Gizet. It may be surprising to you to learn now that it has a definite relationship to the older monument. It is, in fact, the spiritual entrance to the Great Pyramid. Also, it is a symbol of man's evolutionary progress. As you know, the Sphinx has the lower body of a lion, the upper body of a human being, the face of a man, and the head of a woman. Back of the head are two wings. Thus the monument signifies that man formerly belonged to the animal kingdom, this fact being indicated by the lion's body.

Through evolution, which is motivated by suffering, and the subsequent awakening of a desire for knowledge, we gradually acquire a more perfect body. Hence, the upper body of the Sphinx is that of a hu-

man being. Since the soul may incarnate either as a man or a woman, male and female characteristics are shown in the face and head. Indeed each soul must exist both as man and woman in order to achieve full development, for we must all acquire the dual qualities of reason and spiritual power.

Spiritual mates finally merge into one soul
The law of duality (Nature and God), is symbolized in the Sphinx by the face of a man and head of a woman. When a human being has attracted to himself a member of the opposite sex and assimilated the necessary completing knowledge, he is liberated from the sexual urge and enjoys a new sense of freedom. In the Sphinx this sense of emancipation is illustrated by the presence of the eagle wings at the back of the head.

The wings indicate that the sixth sense has been awakened and that man has entered into the spiritual realm. The sixth sense is the Pineal Gland situated in the back part of the head. (Heru-Chuti-Equinoxes.)

THE INCENSE BURNERS: At each side of the Sphinx, in the lower part or base, are placed two great incense burners, which were built of brick by the Romans. However, it is known to the Coptic Order that the original incense burners were kept in the Great Pyramid, and only brought out and put beside the Sphinx on certain special occasions. Since the Romans found the niches vacant, these first burners have not been located. Questions regarding their whereabouts no doubt arise immediately in

your mind, and probably you are wondering also as to the occasions on which they were used.

There is an old saying in Egypt, preserved among old and wise men, to the effect that when the Sphinx weeps the world is sad. At such times incense must be burned to dry the tears so that the Sphinx may smile again. This legend conveys the idea that when there is no ritual or ceremony of initiation in front of the Sphinx, the world is in a very sad condition because evolution is slow or almost nil. The crying of the Sphinx signifies that the spirit of man is grieving because it is retarded in its progress, and oppressed by the suffering of ignorance.

THE CEREMONY: We assume that your interest is now centered upon the ceremony to which we have referred. What is its significance, and what is its relationship to the Sphinx and the Pyramid of Gizet? Perhaps you have wondered also as to the passing of a Master and how he chooses to leave the earth. Doubtless you have felt that he would not leave in an ordinary manner. If so, your assumption is entirely correct.

The ritual of initiation begun in front of the Sphinx and completed within the Great Pyramid, was conceived by the mind of a Master, and is designed for the ushering of a Master's soul from the physical body into the celestial realm of God Consciousness. Therefore, only the body of a Master is brought before the Sphinx for this ceremony, since only a Master's

Read last days of Pompeii
a handicap may be used as
a blessing. Turn your
liability into asset.

Neither fate nor
circumstances can
lay me low for my
soul is unconquered

soul has ceased to be earth-bound and is ready to seek communion with the Cosmic Spirit.

Inasmuch as three days and three nights are required for the astral body to take leave of the physical body, that is the length of time that the ceremony lasts. The sarcophagus is made ready at the entrance of the Great Pyramid to receive the body of such a great being. When the body has been placed within, the casket is then borne to the King's Chamber if the Master is a man or to the Queen's Chamber if the Master is a woman.

As soon as the sarcophagus has been taken into the Grand Gallery, seven Masters are closed in the Temple, and the Master Mason seals the passage. The Masters or High Priests of the three natures of man are the ones who actually carry the body into the King's or Queen's Chamber. The three priests then separate into different chambers. The seven Masters necessary for this great ceremony are as follows:

(Continued in Lessons 47-48)

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* * *
* * * *
* * * * *

Learn to lean on something
within yourself - rather
than on outer - taking medicines
Use your own moral support
Many medicines are useless &
some actually harmful

Support from within yourself
far more important as help
than medicines can pour
into yourself.

Must be cured of false
belief in drugs.

Building confidence in moral
resources - Soul needs to be treated as
well as body. More you treat Soul
(moral & spiritual part of body) better will be
Must have confidence in self
Must re-act reasonably instead
of emotionally (over back)

People use intelligence
against themselves

50-80% cases doctors handle
come from bad use of imagination
+ misuse of our intelligence
+ lack of emotional discipline
Care must come from use
of intelligence

+ emotional discipline

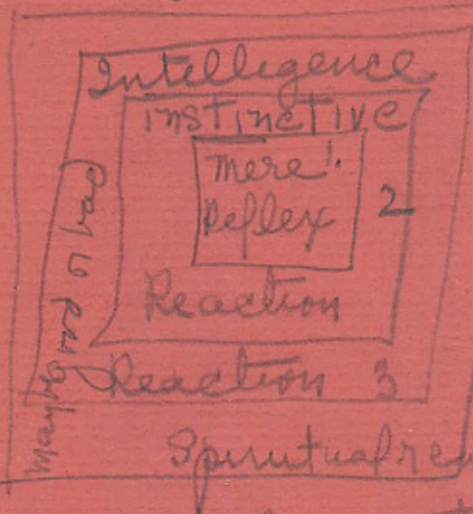
Beware of suggesting fear
weakness & sickness to themselves
Auto-Suggestion - ^{that} lead to weakness
& physical distress

Use Auto-Suggestion - use mind in
constructive way + Suggest
yourself into Health

Dr. Rhodes.

Re-actions - 4

1. Reflex - hit funny bone or knee it jerks
2. Instinctive - steps out of way of car with time to think
3. Intelligence - Some one says:



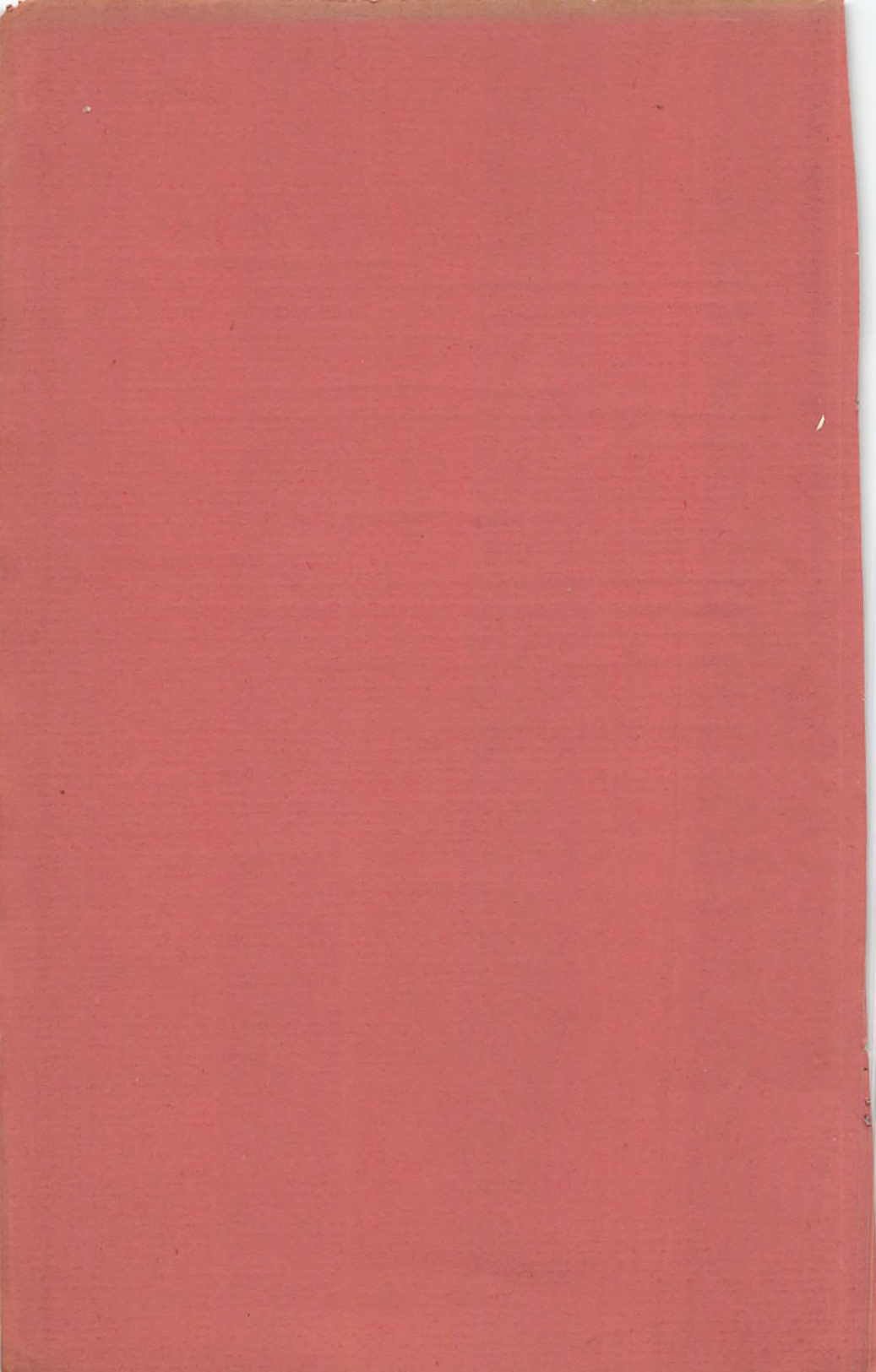
4. Spiritual reaction - enables one to handle situations constructively
one reaction affects another
Instinct influences reflex
Intelligence " instinct
Spiritual " intelligence
(over)



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 47-48

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 47 - 48

THE CONNECTION BETWEEN JESUS CHRIST
AND
THE GREAT PYRAMID

1. The Master Mason: The Building Master.
2. The Astronomical Master: The Master Director of the Proceeding.
3. The Astrological Master: The Master who determines the position.
4. The Golden Master: The Master of Wisdom, who goes into the secret chamber above the King's Chamber, which symbolizes spirituality.
5. The Sensation Master: The Master of Conscious Reasoning Power, who stays with the body.
6. The Silver Master: The Master of Memory or records, who goes into a secret chamber that symbolizes the subconscious part of man.
7. The Christ Consciousness: This seventh Master is present in spirit. He is the body that is lying in the sarcophagus.

When the Great Pyramid has been closed under the direction of the Master Mason, and the body has been placed as indicated, the seven Masters take up their proper positions and remain for six days in meditation. The Golden Master, as we have said, enters into a special chamber, which we know to be above the King's Chamber, although it has not been actually discovered.

In this particular chamber is kept the golden cap, which, at the time of the ceremony, is placed on top of the pyramid, and we may add that this cap has remained hidden for a long period of time. The cap symbolizes the superconsciousness or spirituality of man. (According to ancient records, gold symbolizes God.)

While the Master of Sensation stays with the body, the Silver Master enters into a great Hall of Records, which symbolizes the subconscious mind of man. The Master Mason, and The Astronomical and Astrological Masters, prepare the way for the body to be taken into this great chamber. After six days of meditation, when the soul of the Master being initiated has completely passed through the golden cap and become one with universal consciousness, the cap is removed and placed again in the super-conscious chamber.

As soon as this is done, the outside ceremony ceases, and the silk covering which has enveloped the Great Pyramid since the beginning of the ritual is taken off.

All the burning torches are extinguished, and the multitudes return to their homes, for the soul of man has been received into Heaven. But as the people retire into the darkness of the night, a flame burns in the heart of each carrying the hope that some day there may be sufficient illumination for the soul to leave the darkness of this earth and dwell in the real eternal light.

The Master's Body: Now that the initiation has been completed, the six Masters descend with the body of the seventh into the great Archive Chamber, there to begin its preservation. We have previously told you that no mummies have been found in the Pyramid of Gizeh, and the reason for this becomes evident when we tell you further that the Masters understand the art of petrification. This special form of preservation is used for the bodies of those whose spirits have passed into Heaven through the golden cap.

However, it requires three years to petrify a body, and the six Masters must remain within the Pyramid for that length of time. During this period they do not leave the monument for any purpose whatsoever. Food and water are brought to them through a secret passage, of which only the Master Mason knows.

Hamid Bey at the Great Pyramid: We are now going to draw the veil of mystery still further from the Pyramid of Gizeh by telling you how our Coptic Leader, Hamid Bey, was admitted into the monument in 1936.

As you may know, Hamid Bey retains his seven rings of mastership only by returning to Egypt every seven years and there going through additional tests and examinations. In this way his Master satisfies himself that Hamid Bey is living in accordance with the true philosophy, and is worthy to continue teaching his fellowmen. The seven rings signify that he has complete control of the body, control of emotions, philosophical learning, and a knowledge of life that enables him to apply what he knows in daily activities.

When Hamid Bey had gone through the customary initiation in 1936, and received back his seven rings, he saw a smile of extraordinary tenderness and regard upon the face of his Master in the Coptic Temple. The great man spoke to him with the utmost gentleness and affection, and impressed once more upon his mind the sacredness of the duty entrusted to him. He expressed the wish that Hamid Bey should continue as in the past, uncontaminated by selfish desires, and over-indulgence in the material things of this world.

They talked then about America and about the people there, and Hamid Bey perceived a great love going out from the heart of his Master toward the people of this country. Then our leader received an unspoken message directly from the spirit of his Master, which presaged a great and glorious future for America.

Gradually Hamid Bey grew conscious that his Master had a wonderful reward in

store for him. The goodness of his Master seemed to concentrate as though in a magic ray and come toward him. He lost cognition of his physical being and his immediate mental self, and seemed to float forth through nothingness into a world of dreams. In this new world, however, he retained his consciousness, and perceived near him a strange presence. Surrounding him were bodies, made of a substance that was not substance, and mysteriously invulnerable.

Of all this Hamid Bey was keenly aware, although he was not employing ordinary sensory perception. He talked, yet did not talk with his voice; he saw, but not with his eyes. He moved forward without walking, and understood with a new consciousness. In brief, he had entered into the realm of reflection.

Then he perceived that the presences about him were willing and eager to take him somewhere. The Coptic Master with whom he had been speaking was also with him, and he began to wonder as to the significance of these strange things. As his wonder crystallized into a definite desire to know, he found himself being taken through mysterious channels.

The purpose and reason back of all action became clear to him. As though detached from it, he could see the world and the reason for its existence. He could see multitudes of human beings going, going, apparently nowhere. Yet he knew that their movement was not aimless, and was aware that they progressed in a

definite direction. He was conscious of their pains and their suffering, and saw that their progress was made tortuously slow by pitfalls and detours.

He was mastered by a desire to speak to them and warn them of the dangers ahead, but there were no ears, no eyes, no senses through which they could receive warning. They were like blind dolls crushing themselves against a wall. Hamid Bey, conscious of the shining goal that awaited them in the future, was grieved that their journey had to be marred with needless self-torture and agony. But he saw that human progress could be made only by means of suffering.

As he moved on, Hamid Bey suddenly asked, "In what strange world am I? Where am I?" Then the combined voices of the mental bodies surrounding him seemed to answer and say, "You are in the secret depths of human records."

With these words, his orientation was made known, and he realized that he had entered into the great Pyramid, and was in a strange chamber which he had never known to exist. The room was a perfect square, rising to a perfect apex. The various stones leading to the apex seemed to form a stairway opposite to the human conception.

Opening off the chamber were small antechambers, in which were numerous ancient utensils such as tools, jars, etc., and in the center of the room stood a great table, on which were various pieces of

stone bearing strange inscriptions. Between the doors of the ante-chambers were cave-like niches, and in each one of these niches there stood a human body. The body was of stone.

The Body of Jesus the Christ: Hamid Bey found himself drawn to one particular niche, and as he gazed he came into the realization that he was looking upon the last body of the Christ. Overcome with the greatness of the privilege that had been given to him, Hamid Bey was immediately filled with the desire to share with his fellowmen the wondrous knowledge that had come to him, and this desire took him back to his previous state.

He found himself once more with his Coptic Master in the Chamber of Initiation, and began at once to implore confirmation of what he had seen. Placing a hand upon his shoulder, the Master replied, "My beloved, this is not a dream, all is real. Your mind has not conceived anything that is not."

Hamid Bey then began bombarding the priest with further questions, and was told that Jesus the Christ had been the last Master to go through with the great initiation that we have described, and enter into Heaven through the golden cap placed on top of the Pyramid of Gizeh. His body had been sealed within the monument and petrified by the six attending Masters. Therefore, Hamid Bey was right in his conviction that he had beheld the actual body of the great Messiah.

As you can imagine, dear student, this revelation was indeed a wonderful thing to Hamid Bey. It afforded him glorious testimony that he might offer to all mankind, testimony that the Messiah, had truly possessed the Christ consciousness. For, as we have learned, only Masters with this high attainment can go through with the ritual in front of the Sphinx, and pass thence into the Great Pyramid, where the celestial initiation is completed.

Also, our Coptic leader now had tangible proof that Christ had come to Egypt after the crucifixion, and there lived for two hundred and fourteen years, selecting and teaching the Seven Guardians of the truth, and leaving them to transmit His doctrines to posterity. This priceless philosophy, as we know, is destined to bring forth the light of truth that will unite humanity, and put an end to needless suffering and the chaos of war.

A Further Revelation: Before the interview terminated, Hamid Bey's Master revealed to him a thing of great significance regarding the future. America is to be the next Holy Land, and it is here that the Christ consciousness will incarnate. Preparation must be made for this great event, and that is why the Coptic Fellowship of America has been established. It is the mission of Hamid Bey and his fellow workers to stimulate people so that they will intelligently and voluntarily concentrate upon self-development, and be ready to receive the fresh enlightenment that the next

Messiah will offer.

The Prophecy of the Great Pyramid: But many things are to transpire before the Christ consciousness returns to earth, and certain members of the Coptic priesthood have been able to look into the future through the proper interpretation of the symbology contained in the Pyramid of Gizeh. As we know, the monument as a whole represents perfection, and within it are chambers representing the physical, the spiritual, the super-conscious, and the subconscious. Among these parts, harmony must exist before the ideal of perfection can be achieved. Needless to say, man is still striving to attain this harmony and arrive at the divine balance symbolized by the Great Pyramid.

The prophecy thus far given out deals with events up to 1956. Figuratively speaking, we may say that during the present period, which terminates at that time, we are going through the lower passage of the Pyramid, between the Grand Gallery and the King's Chamber. In 1956 we shall reach the King's Chamber.

From 1914 to 1920 or 1922, we were crossing the lower section of the Grand Gallery. At the end of World War I, we reached the raised part, and began to enjoy a little peace, which lasted until 1936, when we again entered into a lower portion of the passage. This section we are still traversing at the present time.

Therefore, war in Europe and civil disturbances in America were inevitable. All the bloody conflicts that have raged in the past have not been sufficient to teach us the necessary lesson. Therefore, we must face the knowledge that we must go through further suffering and turmoil. Finally we shall awaken to the essential unity of the white people of the world, and the power of this union will insure peace. The fighting will then cease among all races and the population of the earth will find that existence without war is possible. World unity will come, and the progress of humanity thus be incalculably speeded up.

But much lies between us and this ideal unity. According to the Pyramid, World War II has long been prophesied. Following this war, there will be fourteen or fifteen years of peace, during which we shall continue to arm. Then we shall reach the blank wall of the King's Chamber, and stand baffled, not knowing where to go from there.

The Racial War: Still in the darkness of ignorance we shall then take up arms against one another, and there will be a great racial war, the most horrible conflict that has ever taken place upon the face of the earth. Modern devices for killing such as the bombing plane and poison gas give us some inkling of the horrors that may be expected. The war in Europe is an example of what we must face. There, as we know, women and children were murdered in their homes, and no spot was safe from death-dealing bombs.

The motion picture BLOCKADE shows graphically how babies were being starved to death as a result of the destruction of food ships by airplanes. At the close of the drama, one of the characters cries out against the abominable murder that war has become, and voices this challenging question: "Where is the intelligence of the world?"

We can only answer that, for the most part, the intelligence of the world seems to be dormant. But it is going to be awakened by the racial struggle to which we refer, and out of agony and ashes will rise new wisdom. Hence, this great war will be in a sense a miracle because it will convince men that hatred is a painful and futile thing. They will see at last the essential truth that all men are brothers striving toward a common goal, and that they help themselves by helping others.

Although a racial war is terrible to contemplate, we can look beyond it to a happier and better world. According to the law of evolution and the law of life, we learn only through trial and error, through suffering and mistakes. Therefore, we must look upon this conflict as a pathway to new knowledge, and rejoice that it will last only a short time.

A great philosophical organization, made up of people of all nations and all religions will take care of the final preparation for the next coming of the Christ consciousness. When the Messiah comes, He will give to humanity a new message of light, and the Golden Rule will become a part of every man's creed.

Thus, the harmony and perfection symbolized by the Great Pyramid will be realized. We may look upon this great edifice, therefore, as a monument of hope and take courage accordingly.

But we must realize that we shall enter into this beautiful future only after we have paid the price and raised ourselves upward by means of a conscious and voluntary struggle. We must make each day count as a building stone in the structure of the future.

Only by constant and assiduous effort can we reach our goal. We must depend upon ourselves, and work. Above all things, we must illuminate our physical activity with spiritual light.



EGYPTIC FELLOWSHIP OF AMERICA

*on
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LESSON NO. 49 - 50

**EGYPT'S
MASTER VOICE**

May 8 1930

Richmond Times-Dispatch: Friday, May 6,

Egyptian Seer Says Pyramids Predict 'Worst War' in 1940

The pyramids of Egypt have as much below ground as above—and this for "symbolic" reasons, according to Hamid Bey, former priest of the Coptic Christian Church of Egypt, aviator during the World War and now lecturer on the fate of nations.

Speaking last night at 607 East Grace Street on "The Prophecy of the Pyramids and Causes of the Ethiopian Situation," he predicted the "worst war yet" for 1940 and said the pyramids bore him out. These ancient structures he called "Bible in stone" by which wise men 6,000 years ago sought to leave prophetic messages in permanent symbols.

"1936 to 1956 is marked as a period

of intense unrest," he said the pyramids signs tell those who know how to read them. You don't get this from writings, he explained, but by interpreting the size, shape and sequence of chambers tracing the future course of history.

The lineup in the next war, which will be "so bad that people will finally learn peace through the abolition of rival groups," he put as Germany, Austria, Italy and Japan against England, France and "the rest of the world." Subsequently he gave a comprehensive review of the European situation to justify the prediction.

Mr. Bey will speak tonight on "The Mental Radio, or Telepathy and Hypnotism."



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA

LESSONS 49-50

VITA--LIFE--BREATH

(THE IMPORTANCE OF BREATHING)

In this lesson I hope to give you a clearer understanding than most people generally have of the absolute importance of breathing. When you compare breathing with the other normal functions of the body, you will observe that it is the process which is the most indispensable to life.

The human being can do without food for thirty or forty days without dying; and it is a known fact that very few people literally die of starvation. Most of those who die under circumstances of want do so from fear, rather than from physiological starvation. In the case of water the body can, under necessity, dispense with this commodity for a period of five or six days before dehydration fever sets in.

But now let us consider the subject of our talk, BREATH. Life can be sustained without air for a mere two or three

minutes, or, in the case of highly practised individuals, five or six minutes; so that of the three vital elements of which the body has need, namely, food, water, and air, it becomes obvious that air used in the form of breath is by far the most important.

The air we breathe contains approximately four-fifths nitrogen and one-fifth oxygen, and there are some traces of the minor inert gases of which we may mention the most important, argon, zenon, crypton, and neon. The first named gas, which you will note is in the greatest proportion, is present merely as a diluent for the oxygen, which is the vital principle of the air we breathe therefore, we can dispense with it in this article.

I should, however, at this juncture like to point out what to me appears rather an interesting coincidence. We believe that our present world is governed by the number seven, and the atomic number of nitrogen, the vehicle for the oxygen, is seven. The oxygen, which is one of the most potent factors we use in our attempts to attain the next higher level, or that level governed by eight, bears the atomic number eight.

The inert gases mentioned above have so far evaded our understanding from a physiological point of view, but oxygen, this vital factor which stands between life and death of almost all animate objects, is worthy of a little more detailed description. Contrary to popular belief oxygen is

inflammable, its sole function being concerned with oxidation, more commonly called burning; it is to this power of burning, and producing heat and energy for use in the body, and for disposing of unnecessary products from the system that we owe our very existence.

I think it would not be amiss if we were to describe the organs which nature has provided in the body for the utilization of this vital gas. The organs I refer to are the lungs, the blood, the tissue cells, and the heart, which is the organ which enables the blood to circulate through the lungs.

The lungs are two conical organs situated within the thoracic cage, having the following aspects: an apex, which in the normal individual is situated approximately an inch above the supraclavicular line (collar bone), the diaphragmatic surface, which is in close proximity to the diaphragm, the anterior, posterior and pericardial surface.

These organs are contained within a sack called the pleural sack, which is a double fold of peritoneum, which contains between its surfaces about five cubic centimeters of a clear, watery liquid, which serves as a lubricant and prevents irritation, which might otherwise be caused by the movements of expansion and contraction of the lungs during breathing.

The breath is drawn in through the nose, where it is moistened and warmed to

body temperature, and then passes down through the trachea, which is a hollow organ in the form of a tube connecting the throat with the bronchi. This trachea subdivides into a right and left bronchus, and each bronchus in turn subdivides into smaller tubes called bronchioles, which keep on subdividing into minute tubular structures at the end of which we find dilatation called the infundibulum. This, in turn, is capped by a delicate membrane making a small bulb called an alveolus.

It is within these alveoli that nature has hidden her first secret, which is the process known as osmosis. This allows for the interchange of oxygen from the alveolus, and carbon dioxide from the blood in the minute capillaries of the venous system, which we find surrounding each and every alveolus. Let us first consider what happens to the oxygen when it is absorbed by the hemoglobin of the red blood cells, converting it into an unstable substance known as oxyhemoglobin. The delicate membrane which has allowed the oxygen to pass from the lung tissue into the blood, having fulfilled its function, we now find ourselves with fresh, clean blood highly oxygenated ready for distribution throughout the whole system.

The four pulmonary veins will carry this clean blood to the heart, where it will be pumped out through the ascending aorta, arch, and descending aorta and all the branch arteries which spring therefrom until it reaches the minute capillaries which are in contact by contiguous relationship to the tissue cells themselves.

2 At this point nature offers us her second secret, for here it is that the cells remove some of the oxygen from the blood, and throw out their carbon dioxide and waste products in exchange for the oxygen they have received. To digress a little from the subject of oxygen I should like to mention that the portal system of veins has meanwhile been removing the products of digestion from the intestines, and carried them to the liver, and finally back to the general circulation.

Therefore the blood stream not only contains oxygen, but also the resultant products of digestion, such as amino acids, etc., which pass before the tissue cells enabling them to stretch out, as it were, and to remove those things they require for the sustenance, maintenance and repair, in much the same way that a complete human will pass by counters in a cafeteria and pick out the things that he needs for his meal.

As the purpose of this article is not concerned with digestion, we will leave that matter here and return to the processes of breathing. The tissue cells, having now removed such oxygen as they required from the blood, and deposited their carbon dioxide, etc., back into the stream, have used their only available source of nourishment, cleanliness, respiration, etc. It will then become obvious that if the blood stream is not pure, and does not contain a sufficient quota of oxygen, that the tissue cells will have to do as best they can, for as I said before, they have no other means of supply.

If, therefore, our breathing is im-
perfect, insufficient or impure, because
of the fact that we live in towns with
smoky atmospheres, it will readily be seen
how poisoning will accumulate in the body.
I venture to state that all the drugs or
remedies ever known will not correct a
condition of body toxicity in which the
blood stream is not revitalized and puri-
fied during its passage through the lungs.

The air in the lungs is divided into
four different classifications, namely:
1. tidal air, which is the air that passes in
and out of the lungs during normal inspi-
ration and expiration; 2. supplemental air,
which is that amount of extra breath which
can be expelled by forceful expiration;
3. residual air, which is that portion of the
air which never leaves the lungs from
birth to death, although it is, or should
be frequently changed; last, but not least
by any means in importance we have comple-
4. mental air, which is that extra intake
which we can draw in by forceful inspi-
ration, over and above the normal quantity.

This supplemental air can by practice
be added to the normal inspiration so that
it will then become tidal air, thereby
offering to the blood stream a greater
quantity of oxygen. This is what happens
in the sufficiently practiced deep breath-
ing, which is so essential in obtaining a
healthy body necessary to support that de-
gree of mentality which may later earn the
title of Master.

The next point for us to consider is

expiration. By this we mean the removal of air from the lungs. The tissue cells, you will remember, have thrown off their carbon dioxide and waste materials into the blood stream, and the venous system now accumulates all the blood into larger and larger trunks until finally it enters the heart by the superior and inferior venaecava. The heart then pumps this blood through the pulmonary arteries back to the lungs where after numerous subdivisions of these blood vessels, we finally arrive once more at the alveoli.

Here, again, the process of osmosis allows the blood to liberate the carbon dioxide in the form of gas, and to pass it through this delicate membrane back into the air surfaces of the lung tissue, whereupon it is exhaled through the mouth and so is liberated from the body.

We have mentioned inspiration and expiration but so far have told you nothing about how these wonders take place. The muscle commonly known as the diaphragm, which is the largest and most important muscle of respiration, together with the other musculature attached to the ribs, are responsible for the pumping action of the lungs.

The diaphragm is a dome shaped muscle slightly higher on the right side than on the left. It divides the thoracic cage from the abdominal portion of the body. Upon inspiration this muscle moves downwards, thereby allowing the lungs to expand. At the same time the serratus mus-

cles and others are pulling the ribs outwards, also increasing the capacity of the thoracic cage. With this increase in capacity and due to the difference in pressure, the lungs will then draw in their quota of air. By voluntary effort we can regulate to a great extent the amount of this quota.

Upon expiration the reverse takes place, and the air is forced out of the lungs, the diaphragm ascends, and the thoracic cage once again returns to its previous smaller size.

It is sometimes thought that breathing is important solely on account of the oxygen-carbon dioxide exchange. But this, in truth, is not the case, for as we have noted, the diaphragm ascends and descends with a rhythmic pumping action which exerts repeated and gentle massage upon the abdominal viscera, thereby assisting in digestion, peristalsis and blood supply to the above mentioned organs. This very important muscle, by virtue of its movement, also assists greatly in the returning of the venous blood toward the heart.

We must not omit a small description of that very important organ, the heart, for, as we have described, the blood must circulate. It is to this structure we owe our thanks for its almost unbelievable regularity and faithfulness in its work. Surely a fine example for all students.

The heart, which is normally a little larger than the clenched fist of its owner,

carries a burden almost unbelievable for its size, and exhibits an efficiency of a far higher degree than the most accurate machine ever made. It is composed of muscle, the fibres of which are largely woven in the form of the figure eight. It contains an internal covering called the endocardium, and an external covering called the pericardium. This organ is subdivided into four chambers, the right and left atria and the right and left ventricles.

The blood which is returning to the heart from the body structures, enters the right atrium, and the blood returning from the lungs enters the left atrium, where it will pass through two valves into the right and left ventricles. The valves will close and the heart will contract, reducing its size from the apex towards the superior portion with considerable violence, thus evicting the blood back into circulation.

In this lesson it is impossible to describe this faithful friend and do it justice, as the space is limited. However, I will give a more complete description of this important structure in a special lesson which will follow in a later work.

I am aware that I have not covered the whole field of respiration, but have tried to outline in simple and elementary terms the more important functions that take place. I have endeavored to show you how absolutely essential is the habits of regular deep breathing if you wish to maintain a pure blood supply and the healthy body essential to the ideal state of Mens sana

in corpore sano, without which Mastership
can never be realized.

I offer you this instruction in the sincere hope that it will help you to understand why breathing is so essential, and I commend it to you with my sincerest wishes for your hastened and happy progress toward our mutual goal.

Oh, Mortal Man, if thou wouldst be

Assured of immortality,

Thou must learn the priceless worth

Of lessons taught upon this earth,

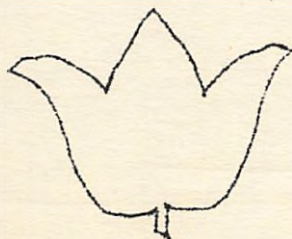
For none can pass to higher spheres

And leave this humble vale of tears

Until he learns to seek his goal

Through courage ruled by self-control.

(To be continued)





EGYPTIC FELLOWSHIP OF AMERICA

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LESSON NO. 51 - 52

EGYPT'S
MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA

LESSONS 51-52

BREATHING POLARIZATION

THE TWINS OF NATURE: By dividing the human body in two, along the medium line, we observe that all of our organs which are intended to carry out the functions of our body consist of two symmetrical parts which we call the right side and the left side--the perfect twins of nature.

Thus the brain, the nose, the eyes, the ears, arms, lungs, kidneys, and all the many organs and every other part of our physical body are always double. It seems that one counteracts the other so as to make a perfect balance or harmonious compound.

MAN AS A MAGNET: The reason for this is that man is a magnet. Naturally a magnet consists of two poles, just as do all other bodies, whether they be earthly or planetary. Everything manifests a certain degree of magnetism. Naturally there is no exception with our physical body. The

right side of the human body represents the positive pole, while the left side represents the negative pole, physically speaking. Mind, spirit, astral, ether, matter, all manifest two forces - positive and negative. This is the great law of creation, the law of the Cosmos, without which manifestation is impossible.

We can readily see then that in order to bring forth the realization of any ideas we must apply the law of involution. This means that we must involve ourselves into the precise idea upon which we have concentrated. This law applies to all life; including both lower and higher animals, both male and female. From involution results evolution, unfoldment, liberation. We therefore understand thus far that in order to manifest and sustain life there are two laws in operation, which are called the positive and negative, one counteracting the other in an endless motion, in an ever continuous change; thus the secret of eternity. Male and female, hot and cold, south and north, east and west, light and dark, night and day, these are examples, which represent the two poles. The positive pole represents the characteristics opposing those of the negative. The functions of one similarly differ from the other.

BODILY BALANCE: Our body, being no exception to this law of magnetism, is so constituted that it absorbs (inhales), stores up (retains), and radiates (exhales) the subtle form of energy from the surrounding space. The energy that we absorb

and radiate by the positive pole is different from the energy absorbed and radiated by the negative pole. The body possesses neither the characteristics of the positive or negative alone, but the combination of both.

In accordance with the nature of the human organism, the right side of our body forms the positive and the left side the negative pole of the human magnet, physically speaking.

The left side is positive and the right side negative, spiritually speaking.

ETHER: As energy is fluidic and kinetic, it has control over matter; ether, which contains the subtle elements, is static energy. It fills space and interpenetrates all solids and gases. Ether consists of positive and negative electrons. Death results when anything having magnetism ceases to absorb and radiate energy from the surrounding space, because its magnetic property ceases. Death, of course does not imply the cessation of being. It means simply that we change the state of our personal existence.

Every human being from birth to death is involved in the act of absorbing (breathing) and also retaining (inhaling), expressing (exhaling.) With each inhalation we absorb not only air but also ether (subtle property) or Pranic energy, which interpenetrates the air. Air is inhaled through the nostrils, both left and right. The air inhaled passes through the nose (proper way to breathe), into the pharynx,

to the larynx, windpipe, bronchial tube, and finally reaches the lungs. The lungs receive the air inhaled and absorb the oxygen, which is then mixed with the blood.

When the oxygen comes in contact with the blood a form of combustion takes place (explanation given in lessons 49-50) and the blood takes up the oxygen, releasing at the same time the carbonic acid gases, which are ejected from the lungs at each exhalation.

THE FLOW OF BREATH: The ancient Masters long ago discovered that breath does not always flow at the same time from both nostrils. They found that breath flows through one nostril for a certain period of time; (positive when through the right nostril, and negative when through the left nostril) From time to time during each day it flows for short intervals from both nostrils (when conditions of the individual are normal and harmonious).

Instead of finding irregularity or want of uniformity in the flow of breath in human beings--nay, in all breathing things--the Masters learned that living beings have law, order, and rhythm, which govern all manifestations of the universe, from the insignificant to the stupendous.

They discovered that in persons of normal health the breath flows for one hour through one nostril, then changes to the other to flow for the same period.

When one nostril is in flow there will be no flow through the other nostril until

the condition of the individual changes and hence requires a change in breathing.

Along our spinal column there are two nerve conductors of currents. These two nerves are called Pingala and Ida; one is physical and the other mental, again positive and negative. The result of proper coordinative current activity through these two nerves is that we acquire the privilege of perfect mental, and spiritual expression in our lives, as well as health, because we develop a flow of spiritual energy through a third channel, which has been gradually developed along our spinal cord as a hollow canal tube, known symbolically as the seven-step ladder.

The descent of the spirit into human form brings liberation from excessive control on the part of negative forces. Every human being living on this planet, whether he knows it or not, is responding to the urge within him and increasing, either slowly or rapidly, the expression of his spiritual being. Thus he tends toward perfection and happiness.

SPECIAL NERVES: Every time we breathe, both air and Pranic forces travel along either the Pingala nerve or the Ida nerve. After circulation up and down in these nerves they pass out through the nostrils.

The Pingala nerve begins at the right nostril, at the root of the nose just where the right nostril converges into the left. It passes through the cerebellum and medulla oblongata, runs along the right side of the spinal cord, and ends at the base

of the spinal cord at the center, called Coccyx.

Similarly the Ida nerve begins at the left nostril and passes through the same channels as the Pingala, namely, the cerebellum, and the medulla oblongata, running through the left side of the spinal cord instead of the right, and reaching down to the same base center, Coccyx.

THE SPIRITUAL TUBE: The center hollow tube along the spinal cord, which is not connected with either of the nostrils, begins at the base of the brain or medulla oblongata, and runs down the central cavity of the spinal column, ending also at the coccyx, where the Pingala and Ida are connected. (Notice carefully the evident necessity of the three-fold activity of these three nerves, representing the mental, physical and spiritual elements, which combine to make man a harmonious, perfect human being of spiritual motivation).

IMPORTANT NOSE FUNCTION: Within the root of the nose, where the two nostrils converge and where the Pingala and Ida nerves begin is one of the most important spots of the human body. This particular point is very sensitive and manifests a peculiar kind of intelligence. The roots of the Pingala and Ida nerves are located there. Their sensitiveness and intelligence are displayed in selecting from each breath of air the etheric electronic property (energy) which passes through the nose.

In the interior chamber of each nostril there is a gate or shutter of carti-

luginous formation. These gates are controlled from this vital center. When the breath flows through the right nostril the gate of the left nostril closes, and vice versa.

THE HUMAN COMBUSTION CHAMBER: We have stated above that this is one of the most vital centers of the human body. Now let us consider the reasons underlying this fact. Contrary to human belief that we absorb energy from food, we use energy in transforming food into flesh, bones and all the required property which makes up the human body. Where then do we get the energy necessary for this transformation and elevation of food stuff from a vegetable kingdom into an animal kingdom?

You can readily see now that the human body has become a central point of two forces (positive and negative); material substances, food stuff and water, negative; breath, air, electrons, pranic vitality, positive. This should make the great combustion chamber from which life is possible. Just as an automobile motor needs not only gasoline but also the spark of electricity that ignites the gasoline, so spiritual force is required for the transformation that occurs in the human body.

Therefore, we do not only depend on the proper selection of food vitamins for our perfection. On this vital center we depend for our health or disease, success or failure, gain or loss, life or death. These things are all contingent upon the activity of this center.

LIFE CONTROL: The planetary rays also converge at this spot and have some influence on its functions. In this spot is located the Helm which controls human life. Therefore, those who desire to learn to control their lives must learn to control this vital center and change the flow of breath as required for securing the desired results.

When the Pingala nerve of the right nostril is active, the Ida nerve of the left nostril is inactive or dormant; the gate of the right nostril remains closed when that of the left nostril is open, and vice versa. But when both nostrils are in flow, in other words, when we breathe from both nostrils and both gates, Pingala and Ida are open and fully active. Then the central nerve becomes active, neutralizing negative influences, whether they be physical or mental, giving us the privilege of expressing in a constructive, harmonious way in our everyday lives. (Perfect balance)

In each inhalation of air through the right nostril, the Pingala nerve selects the positive electrons contained in the ether, which interpenetrates the air and carries the current of positive electromagnetism down the right side of the spine.

Because the left side is negative, people in whom the left nostril flow is predominant show negative characteristics, such as martial spirit and unusual aggressiveness.

Overpracticing the method of left nostril breathing may unbridle sexual passions. Similarly, when the right nostril is in flow the Pingala carries a current of positive electronic energy down the right side of the spinal cord. When the right nostril flow is predominant in man he manifests positive characteristics.

CELESTIAL ENERGY: The positive electromagnetic current which runs alternately down the Pingala and Ida nerves respectively meet at the base of the spinal cord. In this way, celestial energy is converted into force that is requisite for the upkeep of the human body.

PLEXUS: As the numerous branches which the Pingala and Ida nerves send out connect all the plexuses of the sympathetic system with the cerebro-spinal system, the energy which is conveyed along these two channels is being stored up in various plexuses, the first of which is the solar plexus. When the central hollow tube and both nostrils are equally in flow, both the Pingala and Ida nerves carry their respective currents down the spine at the same time. These currents, as they go through the centers of the spinal cord distributing their wealth of energy into the various plexuses, carry what remains to the base of the spine - coccyx center - where they meet and supply Pranic or electro-magnetic positive energy to the whole body. The sympathetic nervous system, having its center in the solar plexus, is the channel of the mental action which unconsciously supports the vital functions of the body.

Connection between the cerebro-spinal and the sympathetic nervous system is made by the vagus nerve, which passes out of the cerebral region as a portion of the voluntary system to the thorax, sending out branches to the heart, lungs, and finally passing through the diaphragm. It then loses its outer coating and becomes identified with the nerves of the sympathetic system, so forming a connecting line between the two, and making man a physical entity.

The cerebro-spinal system is the organ of the conscious mind, and the sympathetic is the organ of the subconscious mind. The cerebro-spinal system is the channel through which we receive conscious perception from the physical senses, and direct the movements of the body. This system of nerves has its center in the brain. When the solar plexus is in active operation and is radiating life, energy, and vitality to every part of the body, as well as to everyone you meet, sensations are pleasant; the body is filled with health and everyone you come in contact with experiences a pleasant sensation from your positive radiating personality..

Important

HOW TO BREATHE: If you wish to develop courage, power; if you wish to become a success, less timid, more aggressive; if you wish to improve your life in general, including your health, prosperity and so forth, you must practice breathing through the right nostril. At first you may find it necessary to close the right nostril with your forefinger, but you will gradually gain control and eventually be able to close either nostril at will.

If you wish to cultivate spiritual qualities such as benevolence, reverence, truthfulness, kindness, cheerfulness and goodness, you must practice breathing equally through both nostrils.

A WORD OF ADVICE: The information in this lesson may be startling to you. You may fear to put these instructions into practice because they are new to you. You may also have heard that these breathing exercises are detrimental to the people of the western hemisphere. No matter what your opinion may be; no matter what others have told you, we want you to be sure to put into practice these breathing exercises. They are surprisingly dependable and we feel that every student that is fortunate enough to get this information should use it, and find out for himself what great advantages are to be gained thereby.

DIRECTIONS: The period of time to practice the above given breathing exercise should not be more than 10 minutes through each nostril, according to your needs. If you need physical health, first you must breathe through the right nostril 10 minutes and then through the left. If you need, instead, mental awakening, more powers of concentration and so forth - then first breathe 10 minutes through the left nostril and then 10 minutes through the right nostril. If this is not clear to you and if there are any questions you wish to have answered, please write to headquarters and we shall be only too happy to reply, but see to it that your questions do not require answers that are too lengthy.

Reply to the test questions and return them to the Coptic Fellowship headquarters.

1. Brain, eyes, nose, lungs, arms, kidneys, heart, legs, glands, are all double? If so, why?

2. Is this true of the human being only?

3. Which side of the human body is the positive and which the negative?

4. When the human body ceases to absorb and radiate energy from the surrounding space, what happens?

5. What happens when the air flows through both nostrils?

6. What happens when the air flows through the left nostril?

7. What happens when the air flows through the right nostril?

8. How should persons of normal health breathe?

9. Where do the Pingala, Ida, and hollow spinal cord center tubes meet?

(Use another sheet of paper for answers)

PLEASE WRITE YOUR REACTIONS:

To these lessons and mail to Hamid Bey.
Your replies will be the basis of your
progression of learning in awarding Master
Degree Diploma.

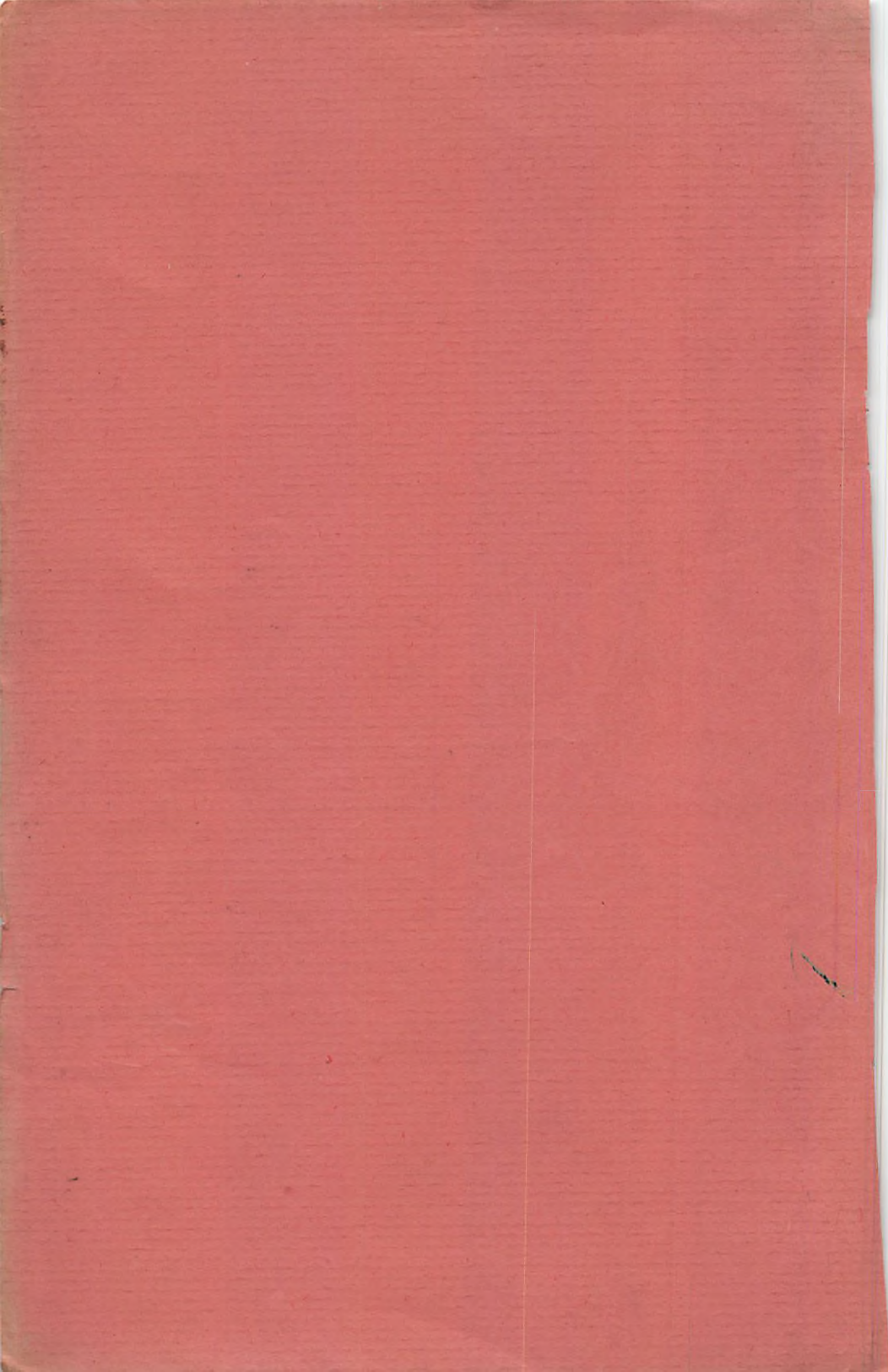
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EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 53-54

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSON 53 - 54

THE STRUCTURE AND FUNCTIONS OF THE HEART

In lesson 49-50 we said we would try to give you a more detailed description of the heart, and I shall begin, therefore, by considering this structure from several points of view. The first will be in relation to the body as a whole, and as regards its action as a pump for circulating the blood throughout the system. Secondly, we shall look at this organ from a structural point of view, and try to give you some idea of its formation, component parts and structure. Lastly, we shall discuss it from the philosophical point of view in relation to its immense potentialities with respect to the Psyche or Soul.

HEART FUNCTION:

First, then, let us consider it in its relationship to the body as a whole. The heart is slightly larger than the clenched fist of its owner, and displays an efficiency which far exceeds that of any mechanical pump. In the average human being the rate of contraction of the heart is about seventy-two beats per

minute; and this beating continues day and night from pre-natal life until death, never ceasing for a holiday or a rest, never slacking in its work, and resisting to the utmost all deleterious influences from the outside which might prejudice its function. When you consider that in one hour the heart beats approximately about 4,329 times and in one day 103,680 times, and multiplying this by the life span of the average individual you will arrive at an almost inconceivable figure. You will be filled with amazement when you realize just how much work this small organ does.

OVER-TAXING THE HEART:

Owing to the manner of life which civilized people lead, there is a tremendous amount of unnatural strain placed upon this organ. Indulgences of every kind, wrong feeding, insufficient breathing and insufficient exercise of a natural kind such as walking, tend to deteriorate the strength of the musculature of the heart; but Mother Nature, ever faithful to her children, makes continued efforts to counteract these abuses and will alter the structure of the heart in various ways to compensate for its deficiencies. Under strain, when the heart finds it is unequal to the task of pumping the blood through the circulatory system, the muscle will thicken, the cells will become larger, which is called hypertrophy of the heart. It will even add extra cells to its substance to strengthen its muscle, which is called hyperplasia. After this, if it is still unable to cope with

the situation, the whole heart will commence to dilate. This dilation continues for a long time until finally the heart can stand no more and gives up the unequal struggle.

HEART ARTERY:

There is one main artery from the heart which we call the ascending aorta. This artery almost immediately upon leaving the heart substance bends over and forms an arch which we call the arch of the aorta. It then continues downward through the chest, or thoracic cavity, and now becomes the thoracic aorta, where later it subdivides into two main arteries called the common iliacs. Each of these iliac arteries continue changing their names from time to time, one going down each leg and finally arriving at the big toe on each foot.

From the arch of the aorta there are three main branches running upwards to supply the upper part of the body. These arteries are called the left sub-clavian the left common carotid and the innominate, which almost immediately subdivides into a right common carotid and a right sub-clavian artery. These two carotid arteries continue up through the neck; and after numerous subdivisions enter a circular artery in the brain which forms what we call the circle of Willis. From these main arteries hundreds of branches emerge which subdivide and subdivide until nearly all the blood from the lower parts of the body enter one large vein,

called the inferior vena cava. The same process takes place in the upper part of the body when the returning blood finally enter the superior vena cava. Both of these two large veins enter the heart, thus completing the circuit.

HEART AND BLOOD:

From this we note that the blood supply of the body is contained within a closed system and this is the reason why it is possible for the heart to pump the blood through the body.

During the contraction, the heart squeezes itself together beginning at the lowest point called the apex and gradually ascending upwards until finally nearly all the blood in the heart is squeezed out. The muscle then becomes relaxed and the cavity thus formed is again filled with blood which has returned into the upper part of the heart from the lungs and from the general system.

HEART STRUCTURE:

Secondly, let us consider the heart from the structural point of view. It is composed of muscle, the fibers of which are formed in the shape of a figure eight and is lined on the inside by a membrane especially suited to the purpose and is called the endocardium. The heart has an outer covering called the epicardium, and the whole organ is contained within a sack called the pericardium.

Within the heart we find four chambers.

The two lower ones are called the right and left ventricles, respectively; the two upper chambers, the right and left atria. These chambers are formed by septa of muscle tissue, which contain highly specialized nerve fibers. The septum which divides the atria from the ventricles is called the auriculo-ventricular septum, and the septum which divides the ventricles is called the inter-ventricular septum, while that which divides the atria is called the inter-auricular septum.

In the auriculo-ventricular septum we find four valves. On the left hand side is the mitral or the bi-cuspid valve which controls the flow of blood from the left atrium to the left ventricle. Also on the left side is the aortic valve, which prevents the blood which has been squeezed out into the aorta from returning to the heart.

On the right side we find the tricuspid valve, which prevents the blood from the right ventricle from returning upwards to the right atrium, and the pulmonary valve which prevents the blood from the pulmonary arteries returning to the heart.

The blood which has passed through the lungs and been purified and re-oxygenated now returns through four veins, which enter the left atrium, and the used blood from the system returns through the two large veins mentioned above (Venae Cavae) into the right atrium. Thus, by careful reading you will be able to follow the circulation of the blood through the heart, lungs and general system. The heart it-

self, must receive fresh new blood for its own nourishment; and for this purpose we find two branches arising from the ascending aorta which enter the heart substance itself, and form the right and left coronary arteries. These vessels divide again and again until every part of the heart substance receives nourishment.

The nervous mechanism of the heart is very complicated, and it is impossible to give a detailed treatise on the subject here. However, the three main parts of the nervous system of the heart will be mentioned briefly. First, in the right auriculo-ventricular septum we find a small node or lump of highly specialized tissue, which is called the sinoauricular node. This node appears to control the speed of the heart's beat, and is therefore, sometimes called the pace maker of the heart. This pace maker sends out nerve fibers to another node situated near the junction of the four septa. This is called the auricular ventricular node. From this node we have a large branching of nerve fibers, somewhat resembling a tree, which permeate the muscle substance of the heart and which is called the bundle.

It will readily be seen how very delicate the nervous structure of the heart is and how the slightest break of these fibers will cause disfunction of some part of the heart. For example, if the pace maker somehow loses its function we often get a very rapid heart beat which is called tachycardia; or if there is a

break in another part of the circuit, we may get a failure of part of the heart to fulfill its duty, giving us a condition known as heart block. Innumerable diseases attributable to the mechanism could be cited, but the two already mentioned will be sufficient to stress the importance of the intrinsic nerve supply of the heart.

The bicuspid and tricuspid valves are worthy of description owing to the extraordinary ingenuity of their construction. On the underneath side of the flaps which form the valve itself, we find numerous string-like attachments which somewhat resemble the spokes of an umbrella. These are called the cordatendinae. They are attached to a muscle which represents the shaft of the umbrella called the papillary muscle, which in turn is rooted into the muscle substance of the heart by columns of tissue called columnae carnae. The whole of this structure is to prevent the force of the blood during contraction of the heart from turning the valve inside out, as we sometimes experience with our umbrella on a windy day.

It would be hard to discuss the formation of the heart further without going into technicalities, which we do not deem necessary for the purpose of this lesson.

HEART AND MIND:

Thirdly, let us consider the heart from the philosophical point of view. It will be noted that mental reactions are reflected in the heart with extraordinary

faithfulness, speed, and accuracy. For example how often have we heard someone say, "Why I was so frightened my heart nearly stopped beating," or "My heart came into my mouth," or we have heard people say when angry, "My heart skipped a beat," thus displaying the intimate connection between the mind and the heart itself. It would, therefore, seem logical to assume that one of the most important methods by which the body is controlled by the mind is by subconscious domination of the heart.

Since our Maker and Designer has demonstrated so many obvious symptoms of mind condition through the heart, we may rightly assume that it is one of the most important functional organs of the body, both from the standpoint of the vehicle and the soul. From your previous lessons on concentration and meditation, you will remember that the nearer you approach a subconscious state, the more peaceful becomes the body and the slower beats the heart.

When entering a period of meditation you have been taught to listen to the sounds of the body, first to the breathing and later to the heart beat. You will find that when you have practiced sufficiently to listen with competence to your own heart that its beat will lose its significance as a repeated regular sound, but that it will rather appear to give you information, help, and advice which will come to your consciousness as you progress with the study.

Since, therefore, we may utilize our heart to obtain such information and strength as we may desire, it behooves us to be very careful regarding the maintenance of this organ so that it may not give us distorted information. Let us suppose, for example, that a man is filled with the desire for revenge against someone whom he considers has injured him. His whole body will then become permeated with an evil desire. It will affect his endocrine system and cause numerous harmful secretions to be injected into the bloodstream and circulated through the body. The secretion of the adrenal glands is the most noticeable inasmuch as it causes activity of a muscular nature and fosters the fighting spirit, thus forming a vicious circle.

Therefore, when we read in our Bible, "Forgive unto seventy times seven," and "Love your enemies," we can appreciate the wisdom of these instructions when we realize that they contain not only a moral significance but also a very definite physiological significance. A soul to be made perfect must be transported by a perfect vehicle, as in the case of Christ, who led a blameless physical life only for the purpose of maintaining his Soul in a spotless condition.

Therefore, to you who are studying the teachings of the Coptic Faith, which we believe to be the original and true teachings of Christ unaltered by numerous translations, we should like to offer some suggestions of a constructive nature

for furthering your development both in mind and body.

In the Bible we find, "As a man thinketh in his heart, so is he." We should, therefore, like to point out to you that this applies not only to religious teachings but also to your bodily health. You will find numerous examples of a similar nature throughout all philosophical works confirming this law, and you will readily understand how thinking evil thoughts affects you directly to a far greater degree than the person about whom you are thinking them. "As a man sows, so shall he reap," also points out that by wishing evil on your neighbor you will receive evil, and by wishing good you will receive good.

Let us all, therefore, endeavor to live our lives with thoughts of kindness towards others, especially those who are in a condition inferior to our own, and remember always that the clear instructions issued by God are to "Love thy neighbor as thyself." The only possible way to raise ourselves and our fellow men to higher levels of consciousness and to a greater understanding of the purpose and will of God is to forget all meanness and hatred and selfishness and try to forgive those who wrong us and help those beneath us, even though there is no possible chance of earthly recompense.

If only man would understand
The lessons which Christ taught,
We would not find on every hand
A world so overwrought,
With cruel passion on the throne
Where peace was meant to reign.
If love would only claim her own,
We'd save the world again.

EXERCISE TO STRENGTHEN THE HEART:

Lie down on the floor on your back and stretch your arms in a cross-like form. Then bring the palms of your hands to touch together above your head. While doing this, inhale a full breath. Hold your arms and palms of your hands together until you can hold your breath no longer. Then go back to your former position and exhale. Before you repeat, you should regain your perfect mental and physical relaxation which takes anywhere from one minute to three minutes. Repeat the exercise six times. Notice very carefully that anyone suffering of a heart ailment must take exercises in a very mild way to prevent over-exhaustion.

FOOD:

The heart is a muscle and from a biological standpoint we know that muscle is built with chemical substance known as nitrogen. Therefore, it is advisable that you eat food which contains much nitrogenous chemical substance, and avoid in your diet foods which contain an overabundance of carbon, acids and starch. Foods which cause a gaseous fermentation hamper the heart action and lack the right chemical for its sustainment and building.

*Eat plenty of nitrogen
little starch*

Went almost totally blind - Mrs. Reel

functional disorder - Somerville

as some women say
determined that instant
light cleared up

Easy to say 'The trouble is my foot'
Hard to say 'The trouble is my mind'

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Then bring the palms of your hands to
touch together above your head. While
doing this, inhale a full breath. Hold
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for its sustenance and building.

Dr. H. H. Frost
Dr. H. H. Frost
Dr. H. H. Frost

In B. Rawley nec 100
yrs ago - Case - Girl begged
to have leg removed on acct of
pain - he wd not operate - pain
even worse in sleep.

Most frequent - Marital trouble
764 Cases Indigestion 364
neurosis frequent exhaustion

2. Financial Worry
parents-in-law - 3 family trouble
Cases 334

Self pity - frustration
disturbance in inner life -
disordered personality

Self-centredness always
accompanies emotional disturbance
Talking of troubles makes one tired
& sympathy doesn't help.
Courage is better than sympathy

Leaky valve - flooded kidney
Fainting spell & going crazy
Always left - wrong was wrong
norm. good enough to choose 1st



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Silence - Secret of
Bottom Pg. 14 -

LESSON NO. 55-56

EGYPT'S MASTER VOICE

Richmond Times-Dispatch: Friday, May 8, 1936

Egyptian Seer Says Pyramids Predict 'Worst War' in 1940



The pyramids of Egypt have as much below ground as above—and this for "symbolic" reasons, according to Hamid Bey, former priest of the Coptic Christian Church of Egypt, aviator during the World War and now lecturer on the fate of nations.

Speaking last night at 607 East Grace Street on "The Prophecy of the Pyramids and Causes of the Ethiopian Situation," he predicted the "worst war yet" for 1940 and said the pyramids bore him out. These ancient structures he called "Bible in stone" by which wise men 6,000 years ago sought to leave prophetic messages in permanent symbols.

"1936 to 1956 is marked as a period

of intense unrest," he said the pyramids signs tell those who know how to read them. You don't get this from writings, he explained, but by interpreting the size, shape and sequence of chambers tracing the future course of history.

The lineup in the next war, which will be "so bad that people will finally learn peace through the abolition of rival groups," he put as Germany, Austria, Italy and Japan against England, France and "the rest of the world." Subsequently he gave a comprehensive review of the European situation to justify the prediction.

Mr. Bey will speak tonight on "The Mental Radio, or Telepathy and Hypnotism."

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 55 - 56

CONCENTRATION:

Concentration is an art. To be an artist implies skill. Skill is the result of practice, exercise, training. There are no artists who reach the heights without a knowledge of the technique in the field of their artistry. The "born" musician, actor, painter is a misnomer, except in so far as a native tendency toward a particular art is found in conjunction with experience in artists who have become great. The embryo musician plays his score over and over again, until he has implanted the seed which develops into the flower of genius. He works, and he works hard. The harder he works, the more he realizes that there is no "royal road" to success. He learns to concentrate on the elements of his art.

THE TERM CONCENTRATION:

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THE SACRED TEACHINGS

OF

THE COPPIC BELLFLOWER OF AMERICA

LESSONS 55 - 56

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they have observed that a small minority have accomplished results which they have been unable to accomplish. It is a magic talisman, since they have been taught to regard it in that way.

DISCUSSION OF QUERIES:

I have had many people ask me, "What do you mean by concentration?" And I know that these same persons have asked many others, "What do you mean by concentration?" The answers to these queries have been many, and varied. What "you" mean, and what another "you" means are, unfortunately, quite a different story. And yet, it should not be so. There is but One Truth, and there is but one concentration. We are not, at the moment, considering the methods by which we may acquire precision in concentration. We are concerned that the student shall know the true significance of the term as divorced from the "What you mean" or the "What I mean," or what any person means. We are concerned with what IT MEANS. And further, that knowing what he aims to do by concentrating, the student may at length actually experience IT and then he will TRULY KNOW.

CONCENTRATION DEFINED:

The word itself gives us a clue as to its significance, since CON means with, and CONTRA means CENTER. The idea to be conveyed, then, is, "the act of bringing the thought to a center." Such an act involves the consideration of the mechanism through which thought operates, and the

conditions under which it may be made effective. We deal, then, with the human mind. The question arises, "can the human mind be centralized upon a single point, the central point, so as to absolutely regulate all action?" Upon the definiteness of this control depends the making of an exact blueprint for the future. Upon this blueprint depends our success in life.

NEED FOR CONCENTRATION:

It is a fact that before we can gain the objectives of our desire we must know how to concentrate. Of the thousands of thousands of persons, each has his own particular desire, but too often fails in its realization because of the fact that he has been improperly trained. We must examine these improper teachings in order to understand why he has failed in proper, concrete thinking.

The opposite to the concentrated mind is the dissipated mind -- one whose attention touches so lightly and so briefly upon a multitude of subjects, and indeed, upon elements of a given subject, that no one of them is thoroughly comprehended. Such a mind resembles the wreckage of a ship, with all its spars and masts, its ropes and canvas tangled and in disorder. The individual with such a mind is as unprepared to journey successfully through the experiences of life as is the wrecked ship prepared to carry cargo safely across the deeps of the ocean. To combat this disorderliness of mind through EFFECTIVE concentration is the essential

first step in the ability to accomplish one's needs and one's desires.

MORE REASONS WHY SO MANY FAIL:

Customary religion, while it teaches the awakening of the good part (that is to say, the heart) of man, and the value of applying spiritual insight in every action, neglects to stress the importance of applying intelligent and practical reasoning to one's problems. It is through this neglect that no beneficial results come from such teachings. Now, since the subconscious mind (which is to be explained later) is filled with the errors of such teaching, and because the average man has a tendency to follow the lines of least resistance, just as the driver of a speeding automobile finds that the easiest going is to drive straight ahead, he often falls prey to the notion that there is some "magic" which can bring him the fulfillment of his desires without effort on his part. He attempts this by "Beseeching God." Even though the form of prayer is immaterial, it does not have the expected results with many people, because they are looking for things to drop into their laps through channels of some mysterious nature.

RESULTS OF IGNORANCE:

What we want to make clear to you as students seeking a true understanding of life is, that there are many truths which have been known to the few, and which have been deeply and darkly hidden from

the many. These have been withheld for the purpose, perhaps, of bringing you, the rightful owner, to the position that you are obliged to follow the direction of a certain group, teacher or organization. They are known to those who intend to make a monopoly on human thought, human action and human lives. For so long have these important truths been kept hidden that ninety per cent of the people are unable to do their own independent thinking, and the responsibility for their actions falls on the shoulders of the other ten per cent.

If you find there is a lack in your own life, you must not blame it, necessarily, on someone else but you must accept the responsibility yourself, as you have not used due diligence and intelligence in examining your own personality, and have not unlocked the power and effectiveness which belongs to you, and which should be used in your every action. This lack of the necessary power and intelligence brings dissatisfaction and, ultimately, a chaotic condition which places you as a mere tool in the hands of someone who exploits you. Now, while you yourself may be to blame, that very fact proves your opportunity to win freedom. The moment you determine to take the right and proper course of action, there is no one who is able to stop your upward progress.

CONTRASTING EXPERIENCES:

Can you imagine that God has given faculties to one that he has not given to

all? That he plays favorites? As a student of Truth, as a Christian, or as a believer of any faith, I trust that you have found that in God all may find equality, and that to every individual is given the same opportunity for expression, happiness and abundance.

Why then do we see among men so much APPARENT inequality of rank and of opportunity - one loaded with possessions, another starving, one with a healthy body, another ridden with disease, one with brilliant faculties, another dwarfed or crippled mentally. If you question whether there can be found a real justification for all these differences; if you should ask whether God is a Being who distributes and gives with the sly hand of favoritism, I would answer, "No." God is the most just. Where then, are we to find the causes for these inequalities? How are we to do away with them?

THE ANSWER TO OUR PROBLEMS IS IN THE SELF:

Those who have received personal instruction from me know already that the cause of all our sufferings and failures is to be found in ourselves. We are, at present, in the exact place where we belong, and will stay there until we know enough to get out, since it is clear that mind governs all material substance, including our own bodies. We are the expression and manifestation of our minds, and if we go through a distorted experience, or act in a distorted way, it is because of some distorted concept which our mind is harboring. Those who do not

accept this as fact are either mentally lazy, or have been improperly taught; they are those who show weakness with regard to the true responsibilities of life. Of this last category there are many. Oh, how easy it is for many to WISH for and to IDEALIZE a God who will shower them with every good thing at a mere incomprehensible word, prayer or affirmation! It is the mental condition of such persons which permits a vast exploitation at the hands of unscrupulous and, often, ignorant men. Those who accept this position must pay the price for it.

MAN OPERATES THROUGH LAW:

Contrary to the popular superstition as stated above, we recognize that the human mind is the expressing factor, governed by what we call the spiritual or super-conscious mind. Man is NOT separated from God, nor is he foreign and apart from the laws of nature. He is one with all. Man is the microcosm; God the macrocosm. Man is God individualized. Through man runs the whole law of the Universe. Therefore, within man are all the requirements necessary for power, and for the good of his own life. Doubtless you want further explanation, so that you may understand more clearly, see more clearly, and through this understanding and this vision, be equipped to act more intelligently.

THE THREE PHASES OF THE HUMAN MIND:

The activity of the human mind may be divided into three general phases. The

first of these (1) is called by religionists, the Superconscious Mind, which is the true spirituality of man. The second (2) is called by psychologists the Subconscious or Habit Mind, and is referred to by us as the Personality. The third (3) is the Conscious Mind which is the intellectuality; it is the seat of practical reason. These three phases of mental activity are domiciled in three separate centers enclosed within the skull. When these three centers are operating in proper, harmonious coordination, perfection and happiness are experienced in the individual life.

A word may now be said with reference to how these three phases act with relation to each other. The superconscious mind, which is the cause of all expression, is linked and identified with the conscious mind. In other words, Spirit itself descends into matter through the medium of the intelligence. The subconscious mind is like a reservoir, into which is constantly being poured the experiences and accepted conclusions of the conscious mind.

To some students the matter will be still further clarified by stating that the superconscious mind is of solar quality; the conscious mind of lunar quality, and the subconscious mind of earthly quality. The first illumines; the second reflects and decides, and the third is the embodiment of the individual. When the conscious mind thoroughly realizes each experience and conclusion that falls into the subconscious mind, then, there

is true personality expression; but if the conscious mind (because of a darkened condition) only reflects, unrealized, what is in some other's mind, then, there is personality suffocation.

THE POSITIVE AND NEGATIVE IN NATURE:

All manifestation is constantly flowing from one condition into another. We are able to conceive of this flow in terms of the contrasting qualities of positive and negative, which brings about the polarity of all substance, and which is called the "Law of Duality." Through his contact with Spirit, man has the urge to expand; through his contact with nature he feels the sensation of substance. When these two experiences, the first POSITIVE (or productive), the second NEGATIVE (or receptive) come face to face, it is the human mind which makes the decision as to the outcome.

Let no one fancy that he can frustrate universal law by saying, "I will not decide." Action is the universal imperative, impossible to avoid; otherwise, the question of concentration, proper thinking, and consequent correct acting would be of no importance to anyone.

DESIRE AND CHOICE:

May I ask you a question? When you are hungry, do you beseech God to satisfy your hunger, or do you go into the kitchen and prepare a meal? Obviously the reasoning person will do the latter. This same reasoning applies to life in general. The

solution of each problem must be in terms of that problem's nature and requirements. Spirit urges us toward an interest in the permanent and durable values of life, and thus our minds are stimulated into a consideration of the fundamental problems concerning our present life.

We may say then that any wholesome desire which comes to the mind is prompted by the direct action of spirit within us. It is the inner urge to do more and to be more. While it is cosmic, it is also individual. It is Mind in action, operating through its only channel, the self. But Spirit will never prompt us with an urge which limits our power of choice. We can take it or leave it at will. And Spirit never leaves us helpless, when it blesses us with right desire. Spirit empowers us (through the superconscious mind) with that discernment whereby these problems may be solved; these choices may be realized.

DESIRE AND WILL POWER:

Invincible

As we begin to realize these truths, will power begins to develop. This is the outcome of our growing awareness of Spirit's omnipotence. When we are fully convinced, this will power becomes invincible to the very limits of our own legitimate desires. From this moment, our mental energy permeates every physical center, so as to bring about physical action for whatever we have decided to do. From this point we move forward with full cognition of definite results, results that cannot be defeated by any obstacle

which we may find in our way.

DESIRE AND INTELLIGENCE:

Inevitable

From the foregoing it is not difficult to understand the reason for our failures, or our successes in life. We understand that God is not to be blamed by us, nor is He to be blamed for our suffering. All that is necessary for their removal is for the individual to apply himself in intelligent action. If you lack the God-power as applied to your everyday life, you must suffer. Hence the reason for this lack above given should be sufficient to awaken you to action. First, permit an IMPELLING desire to possess your very being; become INTELLIGENTLY aggressive in thought, action. You cannot fail to have as a result a complete realization, because of the three-fold mental coordination of your being.

MATERIAL AND SPIRITUAL DESIRE:

In giving you this lesson, I want to make sure that I do not leave the impression that we teach you the development of your intellect at the expense of your inner and spiritual self. I fully realize that it is of the utmost importance especially in these United States, to awaken in the heart of every American the conviction of spiritual ideals. It would be highly dangerous to overdevelop the conscious mind, with all its mechanical and inventive aggressiveness, and to leave underdeveloped the superconscious mind with its ideals of a spiritual and lofty character. Yet along with this awakening

of spiritual insight, I intend to take care not to impose upon, neutralize the value of, or neglect the development of your conscious mind. To see the results of this neglect, we have but to turn to the pages of history.

If we stop to analyze the present conditions in the nations of the world, we can easily detect among the various causes of the confusion which obtains in them, certain religious teachings which have over-emphasized the fact of spirituality (so called), thus bringing whole masses to the point of fanatical, idolatrous worship.

These teachings have ignored the three-fold nature of man; have put him out of step with the material world, the remarkable changes that are taking place in it, and unfitted him to cope with problems with which he should, and might have been thoroughly familiar. This is a condition of religious domination without the possibility of individual realization, and such a condition is inevitably bound to end in explosive and open rebellion.

The development of all three of the phases of mind referred to, in equal proportions, is the all-important matter. In this country the spiritual ideals of the superconscious mind are often overlooked. Do not forget that it is necessary to unfold coordinately, neither overstressing nor understressing the importance of the three phases of mind.

From now on, pray to God, indeed, but do

not expect that a desired answer will fall automatically from some unseen world. Expect, rather the inspiration which you have received from this prayer must be industriously applied in everyday life. You may say to this, "It is much easier said than done," and ask if there is any particular METHOD in this development. The answer is, "There is a method, and it will be given to you."

MENTAL TRAINING:

We must now ask you to refer again to the first paragraph of this lesson, at which point we begin again. We repeat that concentration is an art, and can be acquired.

Before we can expect to use the mind in thoroughly concentrated thought, we must realize that it is necessary to exercise the faculties to a point where their functions are well trained. Only in this way can we attain the desired results. The same principle applies to the mind as applies to the physical body. A weight-lifter does not lift a 200-pound weight above his head without practice, and yet as he engages in this practice, beginning with the smaller weights, he gradually builds up his muscles to handle the 200 pounds. This building up process comes only as the result of exercise, and the presence of suitable building material. So it is with the mind.

What exercise is necessary to bring about mental efficiency in concentration? What is the secret? The truth about

Concentration - Magic Key

this is the magic key which God has placed in your hands. Learn to use it properly and you will be singled out from the masses of men, as being especially blessed; you yourself will realize that you are, indeed, a different being than those whom you meet and associate with.

PREPARATION. THE SECRET REVEALED:

First we must learn the secret of mental relaxation; that is, the complete cessation of active and conscious thought. You have had the experience, in common with every other person in the world, of your mind whirling around like a squirrel in a cage (or perhaps with even less direction), so that you were unable to calm your thoughts.

This quieting of the thought from the disturbing conditions about you, and from your own internal turmoil, is the essential preliminary to focusing the mind on a SINGLE THOUGHT or SUBJECT. But, you say, the mind is constantly filled with thought, and is never a complete blank except in the natural process of sleep. This is true. Still, the mind needs relaxation when not in a sleeping state. How can this be achieved -- this thinking of nothing, yet not being asleep? The ancient Masters were well acquainted with the system whereby it is possible for the mind to enter into a realm which from a waking standpoint we can only call the "neutralization of conscious activity." The secret is in the identifying of the mind with the breath. *

Identification of Mind
with Breath

1 2 3
Preliminary to the practice of this art, however, you must learn correct posture. The following exercises deal successively with Posture, Breath, and Concentration upon a subject. It is to be borne in mind that they are all definitely and necessarily involved in the complete act of Concentration. They form together the whole, being, as it were, the component parts of a highly important action.

EXERCISE 1.

Motionless

Cover the seat of a medium height chair with a woolen blanket. Then sit upright on this chair. Cross your feet resting flat (also with a blanket or some other woolen material under them on the floor), hands resting on the thighs, palms up. Do not stiffen or tense yourself. On the contrary, relax so far as is consistent with maintaining this posture, and try to remain in this position for not longer than ten minutes. Should you feel yourself growing tense within the ten minutes discontinue the exercise and try again the next day, until after fifteen days -- ten minutes each day -- you are able to sit in this position, remaining motionless, yet feeling perfectly comfortable and at ease.

10 min's.

EXERCISE 2.

Continue with Exercise (1), adding the practice described as follows: Let the mind become focused upon and identified with your breathing. This does not mean that you should in any way attempt to

force or control your breathing. Breathe naturally and normally, just as you have in Exercise (1), only place the attention of the mind upon the breath so completely that it absorbs the whole thought. As you gradually, day by day, become familiar with this practice it will grow more easy and satisfying, and during the exercise you will find yourself becoming unconscious of everything except the breath.

You should be able to practice this exercise for a ten-minute interval (or longer) each day, continuing for fifteen days. However, it is important that you stop the exercise period the moment you feel any sensation of discomfort, stiffness, tiredness or dullness of the mind. The body must be poised, yet comfortable, and the mind alert and keen at all times. Remember you are forming a NEW HABIT, and that any deviation from the correct principles, necessary to profitable concentration, may easily become a fixed habit of which you might possibly be unaware, and which might tend to lessen the value of the exercise, and later the effectiveness of the periods of concentration.

THE FOUR ELEMENTS OF A SUBJECT:

Before giving you the third exercise, I should like to explain to you in a brief way some things about the SUBJECTS of concentration. A student may concentrate upon anything which the mind can conceive, yet the subject will contain one or more of these four elements -- Form, Fact, Quality, or Action. There is a relation

between the three phases of mind and these four elements, in this respect: that while the three phases of mind are inseparably linked and interblended, yet it can be said that Form is most typical of the subconscious mind; Fact is the most typical of the conscious mind; Quality is the most typical of the superconscious mind; and Action is typical of the three phases coordinated and working in unison.

It is not my purpose to go into a long and detailed explanation of this subject. The foregoing will serve to show you certain fundamentals, and to state that while Form is the simplest of these elements, and the most primitive, Action is the element which is probably of greatest interest to you. So with this in mind we shall proceed to the third exercise.

EXERCISE 3.

When it becomes easy for you to fall into the practice of Exercise (2), you are to continue according to the following instructions. First, decide upon some subject about which you wish to concentrate. Let us assume that you need a new car, and that so far you have failed in solving the problem of how to procure it. The "how to procure it" is the subject which emphasizes the element of Action. Now, follow the practice of Exercise (2), and when you are fully established in it, bring into the mind this single objective of procuring the car. Practice this at the intervals already stated until the particular objective

fills the whole thought as completely as the thought of the breath did in Exercise (2). At the close of the exercise, after you have returned to the consciousness of everyday affairs, dismiss this thought completely for a time. Later on, it will recur to your mind, and, if you have performed the exercise correctly, you will find that the whole problem stands out with a clarity never before attained, and your mind will perceive the necessary ways and methods for achieving the objective.

What actually takes place is this: During the exercise your conscious mind becomes wholly identified with the subject of your concentration. When the thought is dismissed at the close of the exercise, it drops into the subconscious mind as a ripened seed falls into the earth. Then, as a sprouting seed reaches out with its tiny rootlets to grasp all those substances necessary for its growth and maturity, so does this thought in your subconscious mind reach out to draw to itself all those related conditions and facts which are necessary to bring about its fulfillment. And then, when the thought or subject is again considered by the conscious mind, it comes up clustered about with all those requirements needed for its realization.

Frequently, at this stage, it is possible that the student might realize that he or she does not really need the car at all; in which case it is clear that the objective was not a practical one, but merely an idle wish.

CAUTION AS TO PERSISTENT PRACTICE:

The beginning student must realize that it is vitally important to follow the foregoing instructions implicitly and patiently if the desired results are to be obtained. Some may be so intent upon immediate results, which to them may seem to follow upon Exercise (3) that they may tend to rush through the first and second exercises, beginning the third unprepared and lacking in the necessary mental poise and discipline, which can be provided only by rigid adherence to the first exercises. In such a case the concentration will not be perfect, and ~~this will mean that~~ the results will be imperfect and unsatisfactory to the student. So I must beg of you to take patience and care and : see to it first of all that you have a thorough understanding of just what has to be done, and then do it in the way in which it has been outlined. Proceed step by step, and do not try to run until you can walk.

CAUTION AS TO BEING PRACTICAL:

The beginning student must also prepare himself to undertake these exercises with a practical mind. He must use good common sense. He should consider this subject with the same kind of attention as that of any other science. The modern Western sciences, such as electricity and chemistry, illustrate the method that I mean. While they may defeat themselves in the end by failing to realize that the one God is behind all, they at least show that one essential to progress and de-

velopment is to secure facts, to make observations, and to judge each advancement in knowledge by answering the question, "Do things actually work that way?" And so it is with all things.

We must watch for the facts and the details which show us the way, and which will later prove that actual results have been accomplished. So do not merely concentrate upon some large, vague or general thought. The most valuable asset of the conscious mind is its ability to focus upon practical facts and details, and these, in addition to the general nature of your desire, are absolutely necessary for the achievement of the results you desire.

IMPORTANT NOTICE:

In reference to lesson "Breathing Polarization" 51 - 52: Perhaps there are some confusing points in your mind in regard to the positive and negative pole of our body.

From a spiritual standpoint, the left is positive and the right is negative. From a physical standpoint, the left is negative and the right is positive. The reason for this is because the heart is directly linked with the Pineal Gland, therefore, the heart is an organ of the closest relationship to human spiritual entity, expressing as emotion, characterization, ideals and principles. (Location of the heart, left side.)

Second: The right side is the opposite, where the spirit finds its contrasting point so that the condensation of an idea comes into manifestation (action) and action is negative from a spiritual standpoint but positive from a physical thinking standpoint.

Spiritual Energy

Third: In whatever need we may find ourselves, whether it may be for health, success or anything which concerns our immediate physical life, we must first breathe through the left nostril in order to accumulate spiritual energy.

Breathing through the right nostril we direct this mental energy already stored into the needed part of our physical body if it is for health, or throughout the body if it is for the accomplishment of a certain definite purpose.

Yours,

Harold Bey



EGYPTIC FELLOWSHIP OF AMERICA

Mastery ^{with} perfect
control over physical
and material ^{pg 2}
None need be bound
by Karma law ^{pg 8}

LESSON NO. 57 - 58

EGYPT'S MASTER VOICE

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 57 - 58

5000 YEARS OF
REVELATION - PERCEPTION - REFLECTION

1900 YEARS OF
ENLARGEMENT - DEMONSTRATION - PROOF

These added to the knowledge of countless ages as the circumference received from the perfect center, through re-birth and reincarnation. Throughout the whole process of evolution there has been a human type line that has been immune to the influences that run counter to or away from REALITY.

*Differentiated humans
from lower animals*

The great Masters of Truth are those who from First Cause to the present day have conserved and retained the germ of the seed which at the opportune moment (age - time - place) germinates into mastership. These Masters in previous incarnations have met and overcome, and through the overcoming process have developed beyond the comprehension of ordinary mankind.

During the periods of rest, between the re-births, these souls endowed with the power to view the fields of the future, have been enabled through great

wisdom, to select the proper place and atmosphere for their further advancement and for the help they might give to their fellow-beings.

Endowed with rare gifts of knowledge, spiritualized to the extent of perfect control over the physical and the material, these great souls of the Egyptian Masters envisaged and founded the Coptic Temple in that famed land, and there for 1900 years, they have protected and safeguarded the great truths of life.

In the Bible we read, "I will build me a temple in Egypt." In order to fully appreciate the import and importance of this prophecy, it is necessary to understand the nature of what we call the "Bible."

THE "HOLY BIBLE"

MEANING AND SIGNIFICANCE:

We interject the explanation (which seems very necessary at this time) with regret for leading away from a very vital theme. We ask the student to get the truth from this interjected discussion, and then to start the lesson again, and omit this treatise.

The popular conception of this record, the Bible, is that it is one book and divinely inspired, while in reality it is composed of some (39) books or manuscripts comprising the old testament and (27) comprising the new, written over a period of 2000 B.C. to 150 A.D.

It is the result of inspiration in parts, historical, poetic, philosophical, and prophetic in others. As such it is, it professes to be, a guide to life. A guide to life must of necessity be a compendium of information on the three-fold nature of man - his spiritual, mental and physical being.

Since it likewise is the record of a peculiar (selected) people in their effort to find God, the Old Testament is historical and deals with the history of the twelve tribes of Israel, commonly called Jews in modern parlance, but more properly named Hebrews.

Its pretense at an understanding of Macro-Cosmic Mystery includes the story of the Creation, the tale of the flood, the march around the walls of Jericho and their consequent fall, the building of the tower of Babel, Jonah and the whale, the prophecies as based upon universal laws and numerous other legends and preachments of a similar character.

Its love stories - Ruth and Boaz, Solomon and the dusky maiden of his choice as read from the Songs of Solomon, its poetry and verse, the Psalms, Ecclesiastes with its exhortations, its description of human misery as related in the Book of Job. History, philosophy, prophecy and all its detail is tinged with a uniform tempo of religious faith and fervor.

The New Testament introduces a new order. The years covering the era of

this writing were close to the re-
appearance of a great Master, and are a
diluted record of some of the ideas he
presented and a record of some of the
things which he did. We observe, then,
many writers cover a long span of years,
contributing to a compilation recording
the experiences of a tribe (nearly, but
never quite a nation) in their civil and
religious life.

We know that Genesis purports to
explain the Creation, and the appearance
of the Hebrew race with its great law-
giver, Moses. Exodus gives the story
of their wanderings. Then the secular
laws are given, governing society. The
religious laws are outlined by the
Levites, who have that matter in
charge. And here we begin to understand
the clever skill with which all the
literature is compounded. For a com-
ound it is. Since it had to do with
the dual nature of physical man and also
with his spiritual self - its entire
teaching is mystic, even in simple
description.

Even a genealogy had a meaning far
more than a mere surface one. We could
take the lineage of Jesus, for in-
stance, and read from it an eloquent
panegyric on conception, gestation, and
birth, for each Hebrew name had its own
meaning. 29. In Matthew, the genealogy
begins with Abraham, meaning a multitude
of seeds. Abraham was the son of Adam,
the son of God, and following through the
line of David, to David, to Joseph -
added to - to Jesus.

Here is a concise tale of the descent of the Spirit to the physical Jesus. In Luke, the reverse order is followed from Jesus back to Adam and to God. The rise from physical consciousness to spiritual consciousness. As the Scripture gives it, "He who descended, the same also shall ascend." Thus we see throughout the entire work, a literal meaning, 2 a spiritual teaching 3 and a symbolical one.

Jesus admittedly spoke in parables, to allow the full value of the interpretation to pierce the mind of those who "sought diligently." At times we read physiology and anatomy; again psychology, and often a high spiritual admonishment in the same message. We are later to learn to decipher the Scriptures, from its three-fold 1 physical, 2 mental, and 3 spiritual points of view.

THE TEMPLE IN EGYPT:

We shall now return to our theme. In the Bible we read, "I will build me a Temple in Egypt." This prophecy is to be interpreted in a dual way. The "Temple" to the Hebrew Masters was the human body in which man's spiritual self is housed, just as the building, the Temple itself was the edifice in which God's spiritual self is housed.

Thus we interpret the fact that Jesus as a babe, was taken into Egypt to escape the slaughter of the children in Palestine, that is to say, he was the temple built in Egypt.

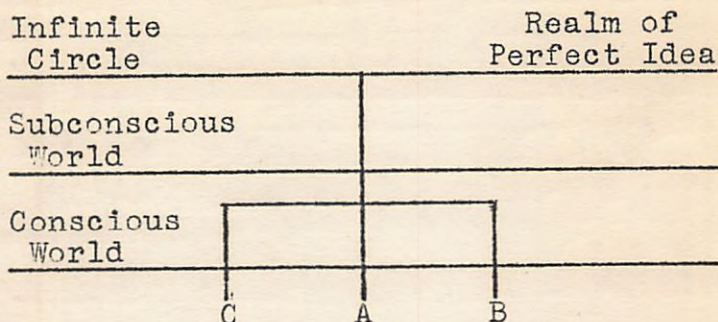
But not that alone, for at that time he was brought in contact with the Coptic Order, at which time it was known as the Essaioli, which dates its revision of philosophy to include Christianity from the date of that visit. That Jesus so conceived the temple as a symbol of his body is attested to by this statement, "If they tear down this temple, I will build it up again in three days."

Those who stood by, having ears only for exoteric utterances and could not hear the esoteric, rebuked him by saying "Forty years were our fathers in building this temple, and ye say ye can build it in three days." "But" as the Scripture says, "They knew not that he spake of the temple of his body."

In Revelations it speaks of "In Egypt where also our Lord was crucified, which, had it been interpreted, should have read "In Egypt where also is our crucified Lord," for there he went after the resurrection.

David Bey - fulfillment prophecy
Now, in this our day, after 1900 years, comes the fulfillment of the prophecy - "Out of Egypt will I call my son." For from the Coptic Temple has come the teaching of the Coptic Fellowship of America. To this Fellowship are constantly being added, by the Law of Attraction, the 20th Century Masters who through ages have been consciously fitted to receive the instruction and likewise unfold the mysteries so long hidden in the archives of the minds of the Masters of the Coptic Temple.

Let us re-tell this wonderful lesson in other words. We conceive of evolution and subsequent unfoldment as follows:



A - Humans uninfluenced by conditions through period of subjectivity experience - the perfect memory and unscathed knowledge of spiritual matters, prior to re-birth.

B - Humans affected by physical conditions through period of subjectivity.

C - Varied types of humans. An admixture of A and B.

Type A are those who are the born Masters. In the Coptic Temple, of themselves they have preserved the original pattern of the Spirit. They are able to travel the line back through successive re-births through subjectivity to the Source Itself. They meet the experience of human life as all must eventually learn without contamination or being dominated by them. They do not live less in the exoteric by knowing the esoteric. They live richer and fuller lives. As Jesus said, they can also say, "The prince

of the house cometh and findeth nothing in me." With each re-birth they go nearer and yet nearer to Reality until finally "They come not back again."

Type C are in a slower process of reconstructing the pathway to Reality. The ascent is slow but steadily progressive with each re-birth. They are those who are almost evenly balanced between the two - A and B. They will find more difficulty than Type A, and less than Type B in reconstructing their lives into real Mastership.

Type B will require much teaching and many re-births to become Masters. They are those who through many lives have been misled into a belief in materiality being the ultimate. They have lived almost wholly on the physical plane and have not looked within. They have not aimed high in aspiration, being content to fulfill ambition.

No one need be bound by Karmic Law or to the slowly revolving wheel of fate. As will be shown, there is a way by which spontaneous germination of the seed, found equally in all, may grow to such an extent that all good may be accomplished.

If, then, you ask, "To which type do I belong?" I shall not, perhaps, be able to answer. If you ask, "Can I transcend my present status if I am of Type B or C?" I answer unequivocally "Yes, YES." If it were not so, we would not be giving these lessons to the world.

1
2
3 When you, dear student, have absorbed the principles taught in these lessons, a new world will have been discovered by you - transcendental power to heal your body from disease - to bring you the richest blessings in love and happiness - to give you the good things of life which only wealth can procure - in short, health, freedom, abundance and "dominion!"

My friends, the Coptic Fellowship presents to you a knowledge of Principles and teaches you the A B C's of applying that knowledge to every phase of everyday life. Be assured of this great fact -- TRUTH, when known and followed, brings eternity to man, now.

"Can it be done?" "It can!"
"CAN you do it?" "You CAN!"

Does it require work? It does, and that work is effortless, no struggle, no strain. Nothing beyond your moral, mental, and physical power to accomplish.

What is the work? The gradual (evolution) ABSORPTION of ideas into the consciousness.

CHANGE OF CONSCIOUSNESS

What happens? You embody points of view, possibly in harmony with your present ones, possibly widely at variance with them. If you are a poor man, your point of view is far different from the one who possesses a million dollars. If you are a sick man, you look at life from a different standpoint from the one who is perfect in health.

If you ever want to be a millionaire, you must get the millionaire's point of view. If you want to be well, you need to get the well person's point of view. What we are to give you is the point of view that you CAN be what you want to be; you CAN BECOME whatever you want to become.

Dear Student:

With the following lessons we are entering into a deeper field of thought. The philosophical import of the lessons will be of such great importance as to demand your full attention and diligent study.

I am sure you will cooperate to the best of your ability in order to fulfill your aims and those of the Coptic Fellowship.

So be prepared for great revelations.

With blessings,

The Coptic Fellowship of America

Law of Compensation Pg 7



EGYPTIC FELLOWSHIP

OF AMERICA

Spirit - susceptible
to natural law
Pg 4-5

over

Pg 3

Seekers of
truth

travel different
roads

but find out the
same.
languages

LESSON NO. 59-60

Definite Energy
Matter Pg 4
Pg 7

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
ATLANTEAN DOCTRINE KEY-SYSTEM:
MACRO-COSMIC-MYSTERY

PRINCIPLE OF FORMATION:

LESSON 59-60

The individual with a philosophical mind is constantly impelled to look for causes for all the varied manifestation that he observes. He reasons: Back of every effect is a cause. Every cause must produce an effect. The effect is perceptible; it can be cognized through the physical senses. Realizing these facts he begins to recognize the truth that cause and effect are ONE.

The speculative mind begins to reason back to the hidden cause for all material or physical manifestation. Thus the ancients with minds freed from the struggle and strain of the conditions under which we live today, were able to reflect (cast the mind back again) into that medium of All-Knowingness and so perceive TRUTH.

The Atlantean Philosophy derives its

greatest truths from the records of these sages. The proof of their validity has been established again and again, as slowly through the ages their utterances of the things which were to be have become known to the race. These facts are now the experience of the race. They are facts of common knowledge. Men today, are guided in their ordinary human activities by what were the mystical statements of the sages of the times long gone by.

Hamid Bey, the great Egyptian master and teacher for many years of his life was closely associated with the thinkers of the present, who, immune in their safe retreat from the false illusions which are produced by seeing only one half of what modern science has revealed, taught him the glorious secrets, the wisdom passed down from the sages of the past.

The speculative mind, therefore, has access to the discoveries of the Atlanteans preserved through the ages by the Masters of the Temple and now expounded to the seekers of truth through The Coptic Fellowship.

Hamid Bey has westernized this teaching into comprehensible language. He now removes the veil from the high mysticism by teaching in clear terms, but at the same time preserves the integrity of its significance. In the Coptic Temple the Christian religion was carefully embodied in the instruction.

This was not done by annexation, to be a useless appendage; it was not done by substitution to tear down the harmonious structure; it was not done by dilution. It was done by embodiment, making the twain one.

Hence the Bible, those sacred and mystical books which record the experiences of a peculiar people in their search for God and which finally culminated in producing a teacher who knew Him, is largely quoted.

It is quoted moreover as it parallels the Atlantean teaching. Though seekers for Truth may travel widely divergent roads in the search for Supreme Truth their findings will finally be the same, though the language differs.

SOME BIBICAL TEACHINGS:

In the first chapter of Genesis, the beginning utterance is a statement of Unity, - the oneness of all that is. "In the beginning God" - One - Every Thing - All. Then following with the significant assertion "The earth was without form and void."

The human mind finds difficulty in creating a conception of formlessness. And yet difficult as it seems to be, man can conceive this state of being. He is capable of this high abstraction for he once was that very thing - formless. That which he has been he can conceive. Having been a child he can

never had experience of
growing old!

conceive of that fact. Fearing age he is re-living a past experience (prior incarnation) and can and does conceive of himself as growing old. - I have

You are asked therefore, to consider with the sages of the past the formless, becoming form - in other words the Principle of Formation.

It is to be borne in mind that the findings of metaphysics have always preceded the findings of physical science. It is therefore, no novelty to have the Scientific world, at the present time asserting that it is impossible for man to conceive of form as inseparable from matter, (in which we disagree) and to assert that matter and form are one (in which we concur) for matter in any of its manifold forms can be traced back to energy.

MATTER IS A TANGIBLE SUBSTANCE:

Matter is a tangible substance, capable of being perceived by the senses of touch, taste, smell, etc. In this tangible substance is embraced the character record of its formation. Energy is a force in the state of action, while matter is expressed energy in a force in the state of (relative) rest.

SPIRIT, THE SOURCE SUBSTANCE, IS SUBSTANCE:

Spirit, self existent, is prior to Energy, while energy is prior to matter.
Spirit is a finer composition yet is

susceptible to natural law. The human mind struggles to go beyond to a clear comprehension of the mystery here involved of substance in its primordial state of manifestation. But these limitations are not insuperable to the understanding of the initiated. Reason tells us, "You cannot take more out of a bag than there is in it." We perceive substance, we know its source; we recognize its nature and proclaim, Spirit, the source of Substance, is substance.

"All nature tells the story of a world of substance made;

But we know that all its glory in Form is arrayed;

Know that all the seeming changes from old orders into new,

Are but more extended ranges of the Great Creator's view;

That the flowers in summer's garden in their form will fade away,

But though formless, still the substance of the flower, does not decay."

LINES OF FORCE:

From the Eternal Principle of nature gradually the boundless sea of Celestial Energy comes into being. The Eternal Voice of Silence is the womb that gives birth to the ocean of life. Energy in action gives or traces invisible lines. These lines are called lines of force.

Physical Science speaks of these

lines in terms of positive and negative. These lines of force cross each other in exactly the same manner as the mesh of a piece of wire screen. At the focal point, or where the lines cross, the action of energy is intensified into heat or light, or both. Now when suspended energy passes an intensified local center it may become fixed in a state of relative rest and materialize in static matter. Then in the dormant state, it (matter) becomes a core of resistance to energize influx and suns come into being. Thus the focal centers are lights of depths.*

The connecting link between energy and matter, which is invariably used, is heat, and heat is expressed according to the rate of energy applied.

RESISTANCE MET AND TIME CONSUMED:

Now if there is a great resistance confinement will be of short time, due to a greater heat intensity; if it be of a lesser resistance a longer period of time is required. The heat will be reduced or extended in proportion to the greater or less time used.

Compensation is the law of adjustment. It is the principle through which equilibrium is established within and between all things, particularly noticeable in the operation of moral laws.

It is to be measured by the effort made and the resistance to be overcome. The law of compensation is an ally of the principle of justice in the moral law, with the following differences: Justice is a dictation of the microcosmic, mental world, while adjustment is a principle of nature. Justice is relative, while adjustment, the expression of the law of compensation, is absolute.

Energy

*At this point we should again reflect upon the First Cause or Spirit as being prior to Energy. That energy moves in lives which cross and produce heat at a focal point is true. Energy is movement (vibration) along definite lines. Spirit gives direction. Following on the statement "The earth was without form and void; and darkness covered the deep" is the significant expression, "Let there be light." The student is advised to remember well this word "Let" as it will, in due course, appear again and yet again in our lessons, as we apply to our lives - in a Micro-Cosmic Mental world - the first principle - "LET" - used in Macro-Cosmic Manifestation.

The law of compensation finds its equilibrium in all details of manifestation. For example, suffering; poverty; unhappiness are all results of negligence, lack of proper mental detail in our every day life, each of which is a compensation or castigation

in exact measure to the extent that we have violated the laws of harmony.

The mystery of this manifestation of power is not magical. It is merely that laws promulgated by the Spirit have been put into operation. Deviation from these fixed laws can be only temporary and at the expense of great suffering. Relatively we appear to break the law; in an absolute sense we are using it but may have turned its power in a wrong direction. The law remains unchanged, and in the final analysis we must recognize that we follow mathematically these fixed laws.

we break not the law but ourselves.
NATURAL AND MORAL LAW:

If it were not for the law of compensation what would be the inducement for us to make an effort? If effort is not made, progress is impossible. The law of compensation is the channel of our hopes. The expectancy of fulfillment of our hope is our motive. The motive causes an effort, and through effort we attain.

To truly analyze the law of manifestation we should at all times keep in mind the dividing line between natural and moral laws. Natural laws are basic, within the scope of the celestial or absolute. Good evil, right and wrong do not interfere with the action of this law. This action is cosmic, and is unfailing to the ultimate end and the final outcome.

Moral law is individualized consciousness, expressed at the highest point of development at any period or era in relative time, being a function of contact that is traceable through all manifestations, and advancing step by step until it reaches a state of independent arbitrary direction.

The process of individualized formation is endless, but increasing its unfoldment evermore as time goes on. Although the individual mind at this particular stage of unfoldment is not able to fully comprehend the mystery involved in the action which goes on in the alchemical universal laboratory which creates the product of nature, of which the human being is one, we can discuss and understand as much of the nature and action of immediate ethereal substance as will lead us eventually to a greater comprehension, and finally to a realization of the universal cause.

This is the plan and scope of the Coptic Fellowship, to teach you, to give you information, to arouse and awake your mind which we know is the only way to a greater and a better life; to place in your hand the scepter of power with which you may hew your way through the undergrowth which impedes the progress, and to gain a foothold in an understanding of our temporary present life. (Transitory.)

THE POTTER MOULDER - CHNEMU (See
(Plate No.1)

The potter before he begins to mould his clay conceives in his mind the idea of its form or shape and its use. These concepts do not spring full-fledged from his mind to his skillful fingers. On the contrary, the final production is a manifestation of a series of ideas and motives. It may be impelled by a desire based upon a need; it may be an inner urge for self expression; it may be the fruit of necessity for a livelihood, or perchance merely to use the time which hangs heavily upon his hands; to occupy his idle moments. Whatever the motive or motives, his mental concept precedes his action. He images the many designs he might adopt, and finally SELECTS one which conforms to the requirements of his motives. Little by little he improves on the selection until he has a VIVID IMAGE which he is to create into a REALITY.

Then he provides the necessary materials and implements with which he is to work. And when all is ready, plans and place, clay and tools, he mentally says "Let us make" and proceeds with his task.

Up to the point of this "Let" he has proceeded in exactly the same manner as the Universal Mind proceeded in the Creative Process.

Just think we are made of nothing else but God - there is nothing else.

The Macro-Cosmic action takes from the ITSELF which it is, the materials, and differentiates in its operation only in continuing the process by the action of mind alone through expression in the command upon itself to appear in the guise of a material something substance.

The principle of Macro-Cosmic Formation is that of Creation through liberated energy, along lines of force, with focal points, having great or little resistance in accordance with the type of manifestation pre-determined upon. The completion is effected by statement or command upon that substance which cannot answer back or deny.

The student will here get a first inkling of a very great and practical truth. This truth indicates a method of procedure in individual creation. This method will be developed fully as we proceed with the lessons. At the present time it is necessary to begin to think in the abstract. So for the time being we shall deal less with the concrete, and give our thought to the modus operandi of the spirit.

TECHNIQUE:

Try to realize the self as creative independently of material substance. Constantly assure the self:-

1. Spirit occupies all space.
2. I am in space, therefore, I am Spirit.

3. "The Father worketh hitherto,
and I work."
4. There is no place in Spirit
that is not ITS center.
5. I am a center of spiritual
activity.
6. That which I call myself, does
not mean (necessarily)
my physical body.
7. Mind and Spirit are One.
8. Body and Mind are One.
9. Body, Mind and Spirit are One.
10. All, everything is Spirit in its
varied manifestations
(Formations).

With blessings,

THE COPTIC FELLOWSHIP

P.S. - In the next lesson you will receive eight Symbolic Key System Charts on Atlantean Doctrine; Macro - and - Micro - Coptic Mystery, to which you can refer too, for reference, as indicated in the following series of lessons.



EGYPTIC FELLOWSHIP OF AMERICA

*Atentay
alphabet.*

LESSON NO. 61-62

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS

O F

THE COPTIC FELLOWSHIP OF AMERICA

MACRO-COSMIC-PRINCIPLE

LESSONS 61 - 62

DURATION:

Dynasties come and go; civilizations rise and fall, are built up and disrupted. On the ashes of the old, Phoenix-like, new civilizations are built. Progress is the upward word. Humanity progresses. That which was the highest and most worthy survives. That which time has proven to be useless and false disappears. Better life and living comes into evidence. A new perspective; higher ideals; a more entrancing and embracing view; a wider scope of activity, a higher aim supplants the outworn. Superstitions and traditions give place to facts and to science or demonstrable truth (which applies as equally to mental and spiritual science as it does to physical science). Forms have changed in a period, a form must constantly change in any given period of time. Time which is a specific space or measure in Duration makes changes in harmony with a conditional activity of its own nature.

If we consider Space as all that is, any movement in space will represent some undefined element of time. If we consider this movement from one center to another in space, such a movement will be a defined element of time.

While this movement called time is purely relative, there is an understandable sense in which we can consider all movement as continuously going on-unending time, and this can best be called DURATION.

(At this point I wish the student to pause and reflect on the above paragraph as an exercise in abstract thinking. This exercise will tend to strengthen the capacity and increase the ability to think abstractly. More will be said at the close of this discussion and lesson, of the manner by which the mind can be trained to leap the gulf between concrete and abstract thought.)

In this process of successive changes from old orders into new, we come to recognize that we are in a UNIVERSE of progressive development, and that the changes which we see are more far-reaching than we perceive through the senses. We begin to comprehend from the universal standpoint; to have universal perception; that what applies in the Micro-cosm also obtains in the Macro-cosm. This apprehension leads us on to a solution of momentuous import.

We note that in the evolutionary process vegetable and plant life such as we now know it have developed from the lowliest order of fungi. The movement is ever upward. In animal life there is a like upward development. Yet the type line of a single species is an unbroken one. And, it is unbroken with all the species. Duration of the type line is continuous.

If it were possible to gain some sub-lime height (in a balloon, let us say) and view all the world through a telescope; to observe every plant, animal, and every human activity and to comprehend all the conditions and circumstances that produce that immediate movement and action, we would be observing a time and space view of things as they are. But this observation would not reveal the varied type lines that connect this present with a similar observation of a past time and space view, nor with a future one. Yet, the energy displayed at the moment is a result of energy movement of the past and is continuous into the whole future.

In the lower forms of life an evolutionary plan forced the upward trend to a certain level and there mechanical evolution ceased. In animal life the same energy forced an upward trend until it culminated in the form of man, and to the reception of his consciousness and there mechanical evolution ceased.

These simultaneous swings to higher

levels were necessarily slow, and ages were consumed in the process. But in the movement the actor behind the drama of this unfoldment took care that there should be a harmony of progress to comport with the developing needs of the emerging man. The constant improvement in the grass family to feed the constant improvement in animal life, such as in the domestic animals, cows, sheep and horses. The constant improvement through instinctive choice of these animals to meet man's necessity.

MAN A SECONDARY CREATOR:

And then man emerged. Full-fledged he was to be the ruler; to "have dominion." Vaguely at first, he perceived a difference, the difference between himself and all life which surrounded himself. And with that perception of self--when he could at last stand and say, "I Am," mechanical evolution ceased and a new evolution began. Man became, and remains, a secondary creator. Having and recognizing that he had, the spark of divinity, he began to perceive that he could no longer expect things and conditions to automatically be improved to meet his needs. Himself a creature of the immutable Law of Growth, the world in which he lives can be his master or be the master of it, until the poet exclaims, "I am the Master of my fate, I am the Captain of my soul."

When man made the great discovery that he could think, could plan, could reason, and could will, he took his initial step in his recognition of Duration. Would that we might take one moment of survey through the loop-hole of time at this space interval in Duration; to view man as he was and to compare man as he is with the added attitudes of his increased consciousness of self.

Examples of man's dominion and of his Creative potentialities are everywhere in evidence, and have been through the unbroken line of the successive stages of his development. If today, we wish to improve our Flora, for instance, to create a hybrid rose; --with what care we must select the subjects of the hybridization; must study the type (family) line of each member of the marriage; must cross-pollinate, and guard against multiple pollination. Re-pollinate, perchance and wait with patience Nature's continued operation affecting our handiwork. For Nature continues to act in harmony with the laws as it was when man assumed dominion. How he must water and caress, foster and nourish until his creative dream comes true.

The wild horse of the hills and the plains, becomes the fiery steed of the race-track; quivering flanks and highly developed muscles; his proud head held high on his neck from whence there seems to flow a sea of mane; tail

held ~~as~~ haughtily high; a plume of beauty; as pawing with insistent desire to be away we gaze upon the animal whose spirit has been imbibed from the bowl of man's recognition of himself and all that is his spirit. The forward plunge; the rapid stride; the contest and the win by his creator, man.

Now leave this hybrid rose, or high-bred horse free from the care of man, and in a few generations we would see the flower returned again to its wild estate, and the horse a rangy, lanky, rough-coated denizen of the hills. In the rose and in the horse the memory follows back the line of its type to its un-improved state of being. Man's spirit --God in him--alone sustains the evolution. Consciousness alone creates and consciousness alone sustains. But creation is change and change is essential to progressive development; in short there could be no such thing as Duration without the picture of change which is the product of time.

FORMS CHANGE AND RELATIVE TRUTHS CHANGE:

In all forms of life, as we have said, there is a constant and perpetual change which is clearly apparent as we gaze upon the things which are to contrast with the things that were. At times these successive stages are affected by a slow and continuous movement that the change is so imperceptible and subtle as to not be apprehended. At others the transition is so rapid as to stun the sensibility.

At such times man is impelled to think that some spontaneous and inexplicable action has occurred. He is often stunned and overwhelmed by the rapidity of the movement and unable to secure a mental balance on this account.

In such a moment we of this age are living, but we will reserve a full explanation of the phenomenon to a later lesson. It is, nevertheless, apparent. Man apprehends the changes but does not comprehend them. In twenty-five years are crowdèd as many main events and changes as have occurred in the two thousand years back of the twenty-five. Science and invention--movement--mechanism--have tumbled into life until life is jumbled. Clarity of thought is at a premium and wars, greed and rackets picture the mental congestion.

Old truths have been outlived in a decade. We fail to see that the truths of yesterday is the falschood of today. Changes in eternal verity or the one truth cannot and does not occur, but relative truths are in a constant state of flux. To steal a horse on a cattle ranch forty years ago was a crime befitting the punishment meted out to the culprit thief; for it might have left the horseless master to starve or die of thirst on the vastness of the western plains. To steal a horse today from the same tie-rail would bring no such disaster to the owner with roads, autos, trains and coaches at every turn of the hand. The punishment now meted

out to the thief is in harmony with the times, a sentence to the county jail, to think things over for a time.

The illustration serves to indicate the simultaneous changes in all phases of relative truths, the one with its concomitant other.

HUMAN EVOLUTION AND DURATION:

Man's progress has been from the earth upward. His early chief necessities spring from the earth on which he found himself. They were food and water. At his early stage these things met his requirements. As he moved forward he discovered that fire added to his comfort. He has now added to his list, companionship-mutuality--enlarged spiritual (air) determination and is entering an era of liberty. He thus combines the stages of his progress with the stages of his development on the plane of the physical and the plane of the mental. I would like for the student to familiarize himself with the following table of evolutionary progress, which he should read UPWARD. Later much will be added to clarify the meaning of these steps in Duration.

- | | |
|------------------|----------|
| 7. Liberty | 3. Food |
| 6. Air | 2. Water |
| 5. Companionship | 1. Earth |
| 4. Fire | |

TECHNIQUE:

In addition to the foregoing table with which the student should become well acquainted the following exercises and mental training should be carefully attended too.

1. Reflect upon time as a measure in Duration. Use a yard stick. Examine the $\frac{1}{8}$ of an inch measure in its relation to the inch--the $\frac{1}{4}$ --the $\frac{1}{2}$ --the $\frac{3}{4}$; consider then the inch in relation to the foot--two inches--three inches, etc. Then the foot in relation to the yard--the inch--the fractions of the inch--then the foot again. Now proceed from this concrete yard, to the idea of a rod or $5\frac{1}{2}$ yards--to a mile. This is the beginning of experimental abstract thinking--Continue to the earth's diameter, its circumference--distance to the sun 93,000,000 miles Then to illimitability, wherein the mind falters--- Drop the concrete idea of measure, and think in terms of the longest time the mind can conceive. At first many years ago, etc. (perchance when you were a child) back to your genealogy grand and great grand parents--back of that to lineage alone--back to the mythical Adam--back of that to when man was but an idea in the Mind of God.

2. Now think of all these time elements as a part of all time Duration. That is continuous time.

3. Begin to grasp the significance of Reincarnation, reappearance at intervals in Duration yet never without life. Inactive on the physical plane, to re-live and observe new time elements or phases of Universal Mind in Contemplation.

4. Hamid Bey is aware that the philosophy he is now presenting requires the student to give a new meaning to many of the terms introduced, and a new meaning he has been forced to give to old words. There is no adequate vocabulary for high abstractions. We must evolve new words or give new meanings to old words in order to convey the ideas presented.

5. Your spark of divinity is to be made a flame of fire consuming you with eagerness to solve as well as possible the mystery of being; the problem which all souls are now working out consciously or unconsciously in this incarnation to avoid the pain and suffering of rebirths, to gain the experiences essential to the unfoldment, revealment and finally the soul self of the spiritual reality which is you.

Dear Student:

With this lesson on Duration you will find two plates of ancient Egyptian Phonetic Key Alphabet through which we believe you will become acquainted with the ancient method of writing in order to have a clearer understanding and fuller realization of ancient symbology.

The method of composition as used in hieroglyphic writings is from right to left. The arrangement of several symbols make a syllable, which forms a sound. In many cases it is necessary to place these symbols one underneath the other in order to give that particular sound or meaning. That is why you will find hieroglyphic writings placed in square boxes - written to read from top to bottom and from right to left. Such are the directions and arrangements if you wish to practice and learn to decipher hieroglyphics.

The other six plates are on Atlantean Doctrine Key System, of which there are three Macro-Cosmic (universal) and three Micro-Cosmic (individualized). The arrangement of these symbols is so condensed that they contain within themselves a great lesson for those who understand symbology, but are meaningless to the casual person.

Our purpose in furnishing you with the enclosed symbols is:

1. That you may become acquainted with the message or teaching of the Atlantean Doctrine Key System.

2. That you may use your mind diligently in trying to have an individual interpretation as to its meaning in detail, and to see how far your

mind can reach in the formulation of the message, which in this case would be genuinely interpreted by mental penetration and provide you with the method of mental unfoldment.

3. You will read the lesson topic of the principle in question.

In this way we feel that we are furnishing you not only with lessons but also with the method which stimulates mental activity so that you may be benefitted by the full import of the teaching.





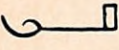
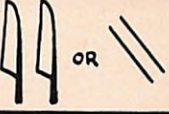





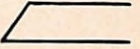
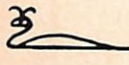



The lessons will come in routine order as the plates show. You should study the symbol beforehand so that when you receive the lesson in question you are already prepared mentally for it.

Keep these symbols at hand and we know they will give you much enlightenment and mental awakening.

With blessings,

THE COPTIC FELLOWSHIP OF AMERICA

ANCIENT EGYPTIAN PHONETIC KEY ALPHABET

A		as in: "and" "land" etc.	H		as in: "house" "have" etc.
Ä		as in: "all" "war" etc.	H		as in: "do", "loch" "far", "doch" etc.
Ä		as in: "are" "far" etc.	I OR E		as in: "ink" "see" etc.
B		as in: "bug" "ebb" etc.	K		as in: "kernel" "rock" etc.
CH		as in: "chromo" "chorus" etc.	M		as in: "drum" "come" etc.
D		as in: "do" "ruddy" etc.	M		as in: "home" "more" etc.
F		as in: "sun" "puss" etc.	N		as in: "tennis" "run" etc.
G		as in: "go" "gog" etc.	N		as in: "blank" "note" etc.

ANCIENT EGYPTIAN PHONETIC KEY ALPHABET

U
OR
O



as in:
"guard"
"haul"
"owl"
etc.

SH



as in:
"Shah"
"hush"
etc.

P



as in:
"put"
"rap"
etc.

T



as in:
"Ten"
"cut"
etc.

Q
OR
C



as in:
"quit"
"clan"
etc.

TH



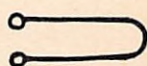
as in:
"Throw"
"wrath"
etc.

R
OR
L



as in:
"roam"
"whirl"
etc.

TH



as in:
"Thee"
"loathe"
etc.

R



as in:
"terror"
"roar"
etc.

TJ



as in:
"catch"
"watch"
etc.

S



as in:
"slay"
"hiss"
etc.

U



as in:
"us"
"sum"
etc.

S



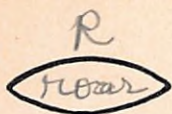
as in:
"his"
"rose"
etc.

U



as in:
"elope"
"nude"
etc.

Atlantæan Doctrine Key-System : MACRO-COSMIC MYSTERY



I

CHEPERÀ

"CREATOR".
PRINCIPLE OF
EVOLUTION



II

CHNEMU

"POTTER-MOULDER".
PRINCIPLE OF
FORMATION

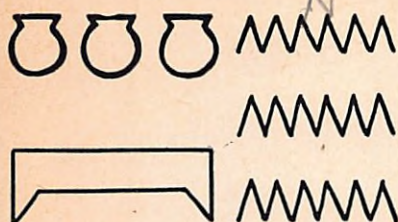


III

SEBEK

"ELDER HORUS".
PRINCIPLE OF
DURATION

Atlantean Doctrine Key-System: MACRO-COSMIC MYSTERY



IV

NNUN

"ARK-BUILDER"
PRINCIPLE OF
FERTILIZATION



V

SHU

"FANNER"
PRINCIPLE OF
ANIMATION



VI

SEB

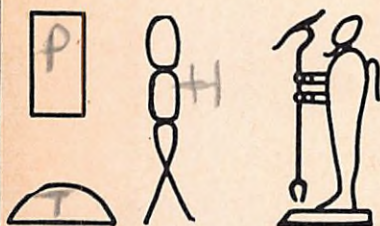
"GREAT CACKLER"
PRINCIPLE OF
CONDENSATION

Atlantean Doctrine Key-System: MACRO-COSMIC MYSTERY



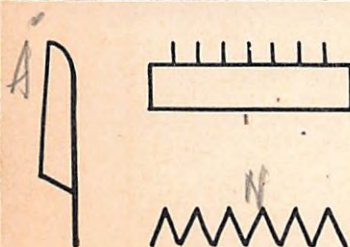
VII

ĀTUM
"MODEL"
PRINCIPLE OF
CHARACTERIZATION



VIII

PTĀH
"ARTISAN-TUNNELER"
PRINCIPLE OF
CONSOLIDATION



IX

ĀMEN
"HIDDEN ONE"
FOUNDATION
UNITY

CHABIT
"DARK SHADE"
PRINCIPLE OF
ILLUSION

I



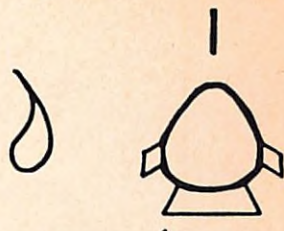
BĀĀ
"LIGHT SHADE"
PRINCIPLE OF
IDEALISM

II

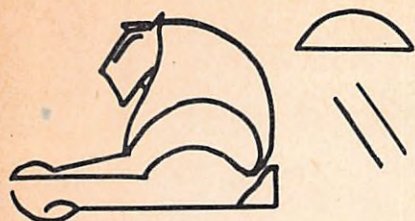


ĀB
"CARDIAC"
PRINCIPLE OF
DESIRE

III



Atlantean Doctrine Key-System: Micro-Cosmic MYSTERY



IV

HATI

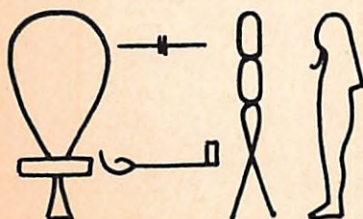
"BREATHING HEART"
PRINCIPLE OF
INTELLIGENCE



V

SECHEM

"FORCE"
PRINCIPLE OF
POWER



VI

SĀH

"ILLUMINATOR"
PRINCIPLE OF
VISION

Atlantæan Doctrine Key-System: Micro-Cosmic MYSTERY



VII

CHU
"SPIRIT"
PRINCIPLE OF
TRANSITION



VIII

KĀ
"DOUBLE"
PRINCIPLE OF
GENIUS



IX

ĀMEN
"HIDDEN ONE"
SECRET EGO
MASTER MASON



EGYPTIC FELLOWSHIP OF AMERICA

The
Complete Lam
Consciousness
Fertilization

LESSON NO. 63-64

Connecting link of
God and Man.

**EGYPT'S
MASTER VOICE**

THE SACRED TEACHINGS
O F
THE COPTIC FELLOWSHIP OF AMERICA
MACRO-COSMIC MYSTERY
LESSON 63

PRINCIPLE OF FERTILIZATION

NATURE'S LAVISH RICHNESS (WEALTH)

Through all nature even the most careless and indifferent observer, perceives a principle at work, a display, lavish in its abundance of the interchange of substance with substance and the enrichment resulting therefrom. This principle of fertilization is apparent in all animate things and discoverable frequently in the inanimate. (Using the common meaning for animate and inanimate.)

The average man of the race is unlikely to look beyond the manifestation of the fact of fertilization to the principle itself. What constitutes an enrichment in single cases is likely to be the beginning and the end of his interest.

The Coptic Fellowship is attempting to teach you to look ever for the principle which underlies every form

of manifestation. We are, naturally, as scientists, constantly giving our attention to the study of individual manifestation of each of the species.

For instance we study a bird. We note its habitat; its nesting; the manner and range of its flight; its community life; its migration; we identify it as to color, form, song. In short we study it and we do the same thing to a fish, an orange or turnip. Such study is highly interesting; fully worth while. Yet seldom do we ask in our study of the many forms of animate life, "What makes it go? What makes it grow? What common principle is in all birds? What common principle is in all things?"

It is our purpose to expose the deeper and more significant facts of a world made manifest, and the inter-relationships and causes that produce the effects we must observe, and thus disclose a marvelous unity in it all.

AN EXAMPLE OF THE VALUE OF A KNOWLEDGE OF PRINCIPLES

The theory of flight--a partially discovered principle--serves as an example of the practicability of the value of such study and teaching by the Coptic Fellowship. Without this discovery, there would have been little or no advance in the development of the airplane beyond the crude experimentation of the Wright brothers. Trial and error with

the machine itself would lead to but a limited evolution. The study of air currents; effects of heat and cold; volume and weight; density and rarefications, etc. have lead the student, searching for principles, to the discovery of an envelope of atmosphere the stratosphere, and the facts regarding the sea of air.

Without the knowledge which has been derived from these discoveries, there would be no future to aeronautics, and yet the facts thus far known are not all the constituents of the whole principle. More facts will follow greater study and revealment, to perhaps completely revolutionize the practice of flight. New discoveries, however, will not invalidate what is already known. They are a part of a perfect whole. No complete knowledge of any principle is known to but a chosen few.

The principles which are necessary to the complete I am Consciousness are known in their fullness to probably not more than six people on earth, including the masters of the Coptic Temple.

THE PRINCIPLE OF FERTILIZATION

Fertilization may be said to be the activating energy which release the forces of various elements, to permit them (these elements) to be transmuted into new substance. (Form)

We can best illustrate by the energy in the soil which receives the seed and if it be rich in abundant fertilizing qualities, sets free the elements in the soil; creates solubility to the seed.

We need further to add that this same energy is likewise found in the seed itself, and a reciprocal action is immediately set into operation to permit the life principle to throw out its rootlets to obtain the freed solutions in the soil.

PRINCIPLE OF FERTILIZATION COMMON TO ALL ORGANIC LIFE

The seed is properly selected for the above example for all the potentiality of life is to be found in the seed. The seed is ALL. For there is no re-birth, re-incarnation, or transmutation possible without the fertilizing principle being present. This fertilizing principle is created by union in a dual action.

At one time we had a winter greenhouse and attempted to grow cucumbers for market. The blossoms came, and a baby cucumber, so far as skin and outer pith are concerned was formed but only to wither and to die. An old grower being told the experience asked in his quaint Scotch way "But ha ye no bees?" He knew the necessity for pollination, which we also knew, but we

had not provided the bees, and as it was winter we had to take cotton on a tooth-pick and cross pollinate from the "False" male blows to the "True" or female ones. We had perfect cucumbers thereafter. Oh, what a marvel in nature is this process by which bees and birds assist their friends the flowers and the fruits in fertilization, making creation possible. In all is the seed acting on the receptive medium of its complement.

Even in inorganic matter the principle holds true. There must ever be the masculine and feminine principle or there is no creation.

ON THE FAMOUS MOTHER LODE OF CALIFORNIA

In the famous gold producing areas of California the Mother Lode stretches across five counties with deposits of gold at frequent but irregular intervals. Paralleling this great vein is a still larger one, the Bull-Quartz" vein. There is never any gold in the latter, and it is only when the "Mother" vein comes into juxtaposition with its mate that a deposition of gold is found.

Follow through from inorganic, to organic; from the lichen, fungi and the moss, to earths greatest oak; from animalculae to the horse, dog, man; and we see in all nature the female,

the receptive matrix, ever inviting the attention of its mate, the male. Its substance must be impregnated--fertilized--by this attention whether it be pollen or spermatozoa before conception takes place.

AWARENESS OF GENDER

The principle of fertilization involves an awareness of gender inherent in each individual of the sex. This awareness needs neither sight, seeing nor smelling to give recognition to the presence of its opposite. It is, as we noted in a prior lesson, a distinct sense within itself; the master sense of creation. Spirit itself is androgenous; its creation ever bi-nary. Spirit is ever in a state of perfect union; its creative force awaits only the master's IDEA. All forms of manifest life are in a state of duality, awaiting the condition of approach or proximity to give the mystic stroke of the brush, fertilization, to the finish of the picture.

SUMMARY AND CONCLUSION

There can be no continuation of life; no future; no hereafter; no-incarnation without the seed and that seed fertilized. Humanity is in a universal stream of consciousness, which is constantly interrupted in its flow by deep pools of quiet stillness, to flow on again actively in due season. All life has its periods of time in Duration, as the seed, the egg.

FERTILIZATION OF THOUGHT

In the individual creative process, when man steps forth to make things happen, he should be acutely aware of the necessity for enriching his limited concepts through the principle of fertilization.

MACRO-COSMIC MYSTERY

LESSON 64

PRINCIPLE OF ANIMATION DISPLAY OF CONSCIOUSNESS

The process of evolution is spirit in action toward a definite goal--- Life, and still more life. We are likely to look upon the so-called inanimate about us, rocks, water, and soil, and think of them as inert, inactive, lifeless, while they are in very fact ever in motion, abundantly active, and teeming with potential life. Our conclusions as to inertness, inactivity and lifelessness are founded on the idea that a display of consciousness is the primary evidence of animation.

Now this display of consciousness is to be found in its highest expression in man, and from thence downward, thru animals of the highest intelligence to the lower orders of the invertebrates; waving trees to clinging fungi; from ocean tides to massive mountains.

And it is most observable in the graduations of movement from the widest to narrowest horizon.

RANGE OF MOVEMENT

Man, standing at the pinnacle of consciousness, has the widest range of movement. He can choose to remain practically static or may, at his will and pleasure, surmount the highest peaks; span the widest oceans; leap across continents; fly through the uncharted heavens. He has no other fixed boundaries to his movements than those imposed upon him by his planetary limitations. And already he has commenced to spurn these boundaries and to seek for other worlds to conquer. This fact is no doubt an impulse from the nature of his being, the cosmic urge to know and to be more.

The domestic animals, the horse and the dog displaying consciousness next to that of man, have lesser range, the boundaries a few miles unless accompanied by man himself. And as we proceed down the long, long range of visible expression in animal movement, we arrive finally to the clinging jelly fish whose sole movement is opening and closing its stomach to receive and hold the food which drifts by.

SUBJECTIVE ACTIVITY

But there is yet a type of consciousness to be considered which suggests animation.

It is a subjective activity; a response to consciousness either universal or individual imposed upon the object of such animation.

An example of this re-action is to be found in the amoeba, the lowest form of animal life, which knows enough to respond to the stimulus object, and to select its food or reject the grain of sand which sweeps by.

A similar example is found in the highest form of vegetable life, the Venus fly-trap, a South American plant and flower, which knows enough to close its petals over any object, and to select a fly for its nourishment; to reject any object that is of no use in allaying the pangs of its hunger.

While these movements are subjective to the world of consciousness, yet the vague suggestion of an implied display of consciousness is in evidence, as it performs the simple act of selection and the movement necessary to discard in the case of rejection.

There is a fern growing in the Fijian Islands that closes all its leaves at the touch of a human finger on any of its parts. This is a self-protective display of consciousness. The tides rise and fall in response to the attraction, or pull, of the moon. The waters of the sea, subjective to this influence, know enough to respond.

The majestic trees of the woodlands, sway and sigh as they bend in response to the movement of the winds.

These actions all follow on laws, permanent laws, so far as this planet is concerned; laws of motion, and yet the response indicates the everywhere-ness of intelligence and a corresponding re-action to its laws.

Such examples serve to call out attention to the animate cells of the body and the governing influences which rule them; to warn us against the in-building of negative emotions and thoughts which will destroy their spiritually perfect action, animation.

AN EXAMPLE OF RE-ACTION TO CONSCIOUS SUGGESTION

A lady living in Los Angeles, wishing to experiment with plant life, the response to thought, bought and planted in her yard two, as nearly as possible identical, young orange trees. Number One was blessed each day by prayer and suggestion to grow into a thing of beauty. Number Two was cursed (suggested) to wither, to remain static or dwarfed, to dwindle and yet to live. The response, in both cases was almost immediate and in accordance with the suggestion given. The One grew amazingly. The Second withered and almost died. At the end of a six months period she reversed her thought in each case, with reversed results; Number Two grew apace and grew to

Number One's stature; while the latter withered and almost died. This experiment, conducted under observation was maintained for four six months periods each, with identically the same momentary results during each period. After a lapse of 10 years these trees are both responsive to a single command in their excellence or lack of it, in fruitage.

By what action of law were these results attained? Indubitably that of animate response to consciousness. Is not man indeed, a creator, a god? Could he but be fully conscious of his place and part in the universe what wonders he could perform. As Angela Morgan writes.

"If thou could'st share God's
thought of thee
Mortal no longer would'st thou be.
The solid ground would melt away;
Then, too, could'st shoulder the
bright day;
Gather the sea and grasp the sun,
And spin the earth as a top is
spun."

THE PRINCIPLE OF MACRO-COSMIC ANIMATION

Animation takes its root in a self-existent essence aware of its own life and consciousness. This supreme essence from whence springs all and is all, moved by its own action to express its animation in manifes-

tation, first contemplates a universe; then by the law of its Being that thought becomes a thing. In the macro-cosmic the same modus operandi obtains, as we have heretofore shown, for

"Thoughts are things
Their airy wings
Are swifter than carrier
doves
They go by the Law of the
Universe,

Each one after its kind
They speed o'er the track
To bring you back
Whatever goes out from
your mind."

The materialization thus undertaken, of necessity involved a physical universe to be the counter-part of the mental and spiritual, its source. While this universe must be animate or conscious of receiving stimuli and acting on them, it must necessarily appear inanimate, to be subject to such control as might, in due season be registered upon it, by a conscious, intelligent, embodied animate. The process through which the final result was attained is written in the earth's structure, decipherable by man. Herein we retrace step by step, the multitudes of ages, glimpses of Duration written in the language of time element. The human mind staggers as it contemplates in the bulk this vast span of time and space. The geologist studying the deposition of oil in the oil field areas, brings

to our attention the seas populated with gigantic monsters in such multitudes as to form exhaustless pools of liquid oil from the accumulated decay of their 'left behind' bodies. He re-pictures that life graphically, and the forces of nature acting to seal these remains until man should need the 'left behind' energy, stored up for future uses of this day. Energy which could not be lost, as all energy survives. Deposited in the vast reservoirs of earth's bowels, to be drilled for and produced from hidden depths, as man came to know the secrets of nature. These geologic formations antedating human life, however contained latent life, and the potentiality of animation.

Moving into the Flora, a similar history is written in stone, and the panorama of that life is definitely made manifest in coal deposits.

Advancing to the animal kingdom the same evidences of a plan working toward a pre-determined and ultimate aim, are visible. History again in store--and history repeated in the present animal life.

Herein animation "rises from the dust" with the breath of God to vitalize its cells as it breaths into its lungs the precious distillation of Spirit, air.

Concluding the process is man, tak-

ing his animation, his power of locomotion, his intelligence and consciousness, through an unbroken type line, inherent in all nature and combined in the qualities with which man is endowed.

One more attribute has man, not common to other forms, or other animations - the capacity to immediately, instantaneously, travel the entire length of this line, gain all the stored up energy, force, power, life and animation inherent to the whole mass; to pass beyond that too, into the great undifferentiated, and there to conceive with Spirit Itself new forms to create; new ideas to bring forth; new experiences to promote, and perfect understanding to be acquired. Rich indeed is man with individualized life, animation, which is one with the source of ALL LIFE.

PERSONALITY AND ANIMATION

How often we meet an entire stranger and are drawn to him by some seemingly impossible magnetic force. Not infrequently we encounter such an one on the street and feel the force of his attractive magnetic personality. There is a look of positive animation in every expression, and we are gratified to merely see such an one and charmed to meet and converse with him.

The question comes to our mind, "From whence this attractive quality?" "What

is it ?" "Why the difference between that one and others?" The answer is not a simple recounting of his attributes of character. These characteristic traits are results and not causes. The answer is to be found in the intuitive self. In that union of animation and in-tune-ness with the intelligence of the spirit that he breathes, the seventh sense is awakened and we have the first great element of personal charm.

STAGES OF PROGRESS IN PERSONALITY

The first sense developed in animate life is gender. To you dear student, who have thought in terms of five senses, may come this first idea of there being seven, and that the foundation of all sense experience is that of gender. We will make no further argument as to the validity of this classification. To classify in any other way would seem to be an absurdity. It is not a combination of other sensory attributes, and does not depend on them from its stimulative action. It is independent of mind action, in that excitation occurs without mental suggestion. And finally it is equivalent to an instinct in its action.

I conclude then that gender is the first sense, while touch is the second. The sense of touch as described in the amoeba is likewise the first

sense awakened in the infant life. The child reaches for, touches and clings to the object that is to supply the food for its early hunger. The third sense is taste, and the infant, an epitome of race evolution, soon develops this sense. There follows then in order, hearing, sight, smell and finally clairvoyance.

CLAIRVOYANCE

The sense of clairvoyance is the latest development of the human race. The word itself means "clear seeing" or "clearness of vision."

Now vision is an universal attribute and is independent of the eyes. Yet no sense is without its organ of expression, and the sense of clairvoyance is no exception.

The Pineal Gland is no doubt this organ. You have already learned of this organ and much of its function.

There is now this final disclosure to be made. It is the eye of God in man. Its proper use will, without doubt bring this organ into a higher general state of development than it has had thus far in the history of evolution. Its infrequent, but high state of development in some individuals, at all times during every age since man became man, proves conclusively its existence, and its function as a sense organ. It further suggests that all the race shall finally arrive to the place of its normal and

most useful functioning.

In recent years we have observed a very appreciable increase in the number of children who, apparently without any special reason therefor have a wonderful development of this sense. So much so that scientists are proclaiming the discovery of a "New Race," This New Race learn intuitively in a large measure; seem to be fitted to meet the conditions and circumstances of the new community environment; in short, those who are of the new race are adaptable in a marked degree to the age in which they live in contrast to the multitudes who are unable to make the necessary adjustments to the life in the mad years since the war.

The cultivation and development of this sense is the culmination of sensory organization. The final chapter in the span from earth to heaven; from gender to unity. It is the connecting link of God and man.

TECHNIQUE

1. I now call your attention to this table and ask you to put it alongside the table to be found in the Technique of the lesson on the Emotions as well as the one accompanying the lesson on Duration. Read up.

7. Clairvoyance
6. Smell
5. Hearing
4. Sight
3. Taste
2. Touch
1. Gender

2. As an exercise in abstract thinking, compare the idea of the organ of intuition and the sense of clairvoyance with the Mind that sees all.

3. Think of Vision as detached from the sense of Sight.



EGYPTIC FELLOWSHIP OF AMERICA

*Give Expression to the
Emotions*

LESSON NO. 65 - 66

**EGYPT'S
MASTER VOICE**

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 65 - 66

THE PRINCIPLE OF CONDENSATION:

The operation of a law gradually but insistently coming into effect through the process of evolution is, from a Macro-cosmic standpoint and a common-sense one as well, predicated on the necessity of involution.

Involution itself as distinct from the form it contemplates, is the formation in the Cosmic mind of a set of governing principles. Hence, evolution -- a process is followed by the concept of a principle of Manifestation and in due course by substance in form.

The Principle of Duration defines the time element of the varied forms as they appear and disappear from the screen upon which they are from time to time projected. The continued uninterrupted existence of any sort of form is unthinkable, hence its perpetual change from form to form.

The Principle of Fertilization, operating within the general law, provides the energy for such changes to be effected after the due period of rest.

The Principle of Animation re-awakens the forms to a new era of living as distinct from merely being and sustains that animate life during the periods of activity.

The Principle of Condensation stores up and conserves the entire energy of the form for use during its dormancy in the transition period. It further results in a creation following God's very definite idea of a Unity of the whole. It embraces His intent and purpose to CONDENSE in every individual object of the creation some distinct and peculiar essence of Himself.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all,
In my hand, little flower;
But if I could understand
What you are, root and all,
and all in all,
I should know what God and man is."

MAN THE SUPREME EPITOME (CONDENSATION):

Now, surrounded by all things, condensed ideas of God in form, man stands the form supreme. To whatever length he sees in them God's perfect idea; to whatever extent he realizes them as God manifest; to whatever depth he can fathom the magic of their perfection; to that length, height, and and depth, he knows God.

For man possesses every attribute of the combined attributes of all other animate and inanimate life. More, much more than these does he possess. For in addition to

the fact that he possesses every principle of physics, the lever, fulcrum, the key-stone of the arch, the principle of the suspension bridge -- all "images" of God's idea, he also possesses the "likeness" in being of the same nature in the three-fold manifestations of mind -- conscious, subconscious, and superconscious.

Oh, man, god of earth and future, god of worlds yet to be, know ye not that ye can live as gods should live, and be as gods should be. Assemble them, your forces of the will and the heart. Win in the battle of a practical life, and in the conquest of the self. Learn, oh learn ye, the sublime truths of Hamid Bey. Let his pen engrave on the silver of your soul the "Eman-cipation Proclamation" of your freedom.

A PERFECT OAK:

If all the oak trees of the world were consolidated into ONE OAK, trunk with trunk, and limb with limb, root with root, and leaf with leaf, and if all that conformed not with the idea of the perfect oak were cast away, then God's idea would stand gloriously forth in Divine Perfection.

But the essence of that perfect oak, the power to be that perfect oak, is found in every acorn that falls from every tree. The primal idea is CONDENSED in the acorn. Here, root, branch, trunk, bark, leaves and fruit are latent. Yet all is here. Plant it and it springs from the soil divinely perfect. But winds, water, heat and cold, shade and soil limit its power to some day stand forth King of All Oak Trees.

If all the pigeons of the world were assembled and from them all those perfect parts be taken and consolidated, then God's ideal of a perfect pigeon would appear. The pigeons lay their eggs, and herein is a great mystery, for in each egg there lies condensed the Perfect Pigeon of them all.

THE MYSTERY OF THE EGG:

Aye, aye, the mystery of the Egg. The great god Seb of the Egyptian ancient belief, symbolized Condensation. The heiroglyph is a hen and an oval egg. The rendition is the "Great Cackler." The interpretation is, esoterically, Condensation is the unity of all things, centered and contained in one. Having the capacity of expressing all in the unit, yet multiple in its potentiality of expressing in the multiple. Multum in porvo.

Here two opposites go far to prove the unity of all life and expression. Vita omnia in ovum. The unit be it egg or nut is capable of unlimited reproduction. Exoterically, the hen cackles because she has laid an egg and knows that egg is all that she is. Feathers, bill, legs, eyes, tail, heart and all that makes a hen. Cackle then ye hen for in that egg are millions more of the same kin and kind and generations more and more.

WHAT DOES MAN LACK?

Now the question is, if man has within himself such transcendental capacity for

The whole meaning of the Egyptian Cabbala

being, why is he ever on the road to merely becoming? Why does he not at length arrive? The answer is to be found in the instruction he has had. With more than five hundred different Christian faiths, creeds and cults, what chance has he to select a proper one, the proper one, if such there be and follow on to victory?

Must he not in the sad end of his quest for truth have come to the conclusion that the teachers have been of one or both, either ignorant or maliciously misleading in their teachings? Yes, he draws this conclusion, and he adds -- If they are malicious then it is unwise to follow them; if they are ignorant then it is unsafe; if they are both it is foolishness. And then he asks, "Where then, oh, where can I find truth and what is truth?" The answer comes back, the clarion bugle blast from the Coptic Temple of Egypt, through its great western teaching of the Coptic Fellowship: "Oh man, know ye not that condensed in you is all consciousness, the Christ Consciousness -- the I Am."

And Hamid Bey points to his lessons, while he adds, "When Moses came down (when truth descended again to man) to the encamped Israelites, from the mountain of his spiritually exalted heights, and declared that he had spoken with God through the burning bush (the brilliant white light of his spiritual illumination) of his desire to know the Father, he further stated that That One (God) had made answer in reply to Moses query of who was speaking to him from the beyond, the cryptic utterance "I AM THAT I AM."

This answer, mystical as it may seem, the Coptic Fellowship well and truthfully explains. "The first I AM is universal -- the whole. The second I AM is individual. The reflection, (micro-cosmic) and THAT is the connecting link between the two making the twain, one. It is the link of unity - 'THAT' is the Oneness. The 'I AMS' are observable as quality. The 'THAT' is the way from duality to unity. The way from man consciousness to God Consciousness."

"When Jesus was asked his mission he replied, 'I am come to seek and to save THAT which was lost.' This 'THAT' is the identical 'THAT' of Moses' declaration. Jesus did not mean he had come to save any one who was lost. He knew, as you all know, that in God's kingdom there is no one ever lost. But the WAY was clouded by the dust and ashes, and the minds of a corrupt priesthood."

"So Jesus said, 'I am the WAY.' Over in Egypt the instruction of that WAY as Jesus taught it while here in the flesh, has been preserved in all its native simplicity and grandeur. We came from the Temple of its preservation. Nothing has been added to it, nothing taken away. To you of the Western World, I give the complete instruction as taught by the Master."

"We do not clothe our thoughts as the words of some saint now long removed from entering into the littleness of a world he has long since outgrown. We do not weaken and dilute the majesty of the Christ teaching by posing as the Christ. We do teach the Principles of right living and

right action as He Himself taught in all its detail, and in language fitted to our age and day. Look not upon us as the Saviour of mankind, but rather as appointed servants of our glorious teacher; friends to all who seek to find THAT, which for a time was lost."

"I have sought in the heavens with the Masters of old and I tell the lessons that the planets tell."

As Angela Morgan writes:

"Swing out my soul until you reach
The lesson that the planets teach,
I am sick of the teaching of men;
I am weary of book and pen;
Of faiths whose roots are bred in lust
Of creeds that rot in crimson dust.
What creed can make the sick world
whole?
Swing out, my soul"

EMOTIONS:

The subconscious mind is the seat of emotions. The nature of these emotions determines in a very vital way the happiness, the success, or failure, the health and ability, not only of an individual but of all who closely contact him in home relationships or in his business affairs. For invariably, negative emotions express themselves in action -- either repressed, which harm the self, or expressed, which harm others. If positive, the reverse would naturally be true.

Emotions are a by-product of heredity (the student is cautioned to remember that the term heredity as used in this series of lessons is an inclusive one, covering both an actual pre-natal reception and the reception from past lives we may have lived) and environment. We shall discuss both of these instances briefly by giving the following example:

A man who had reached the age of fifty-five years, married a woman of thirty-two. They have two children, one nearly seven and the other two and one-half. The older one is an exact copy of the father; the younger, of the mother. The environment is, of course, the same except with this difference, that the younger one has the added influence of an older sister to accept or to counteract. The older one has proved to be a liar, a cheat, cruel and unkind in thought, in word, and in deed. Like the father, she is given to violent displays of temper, of fear, and is unloving and consequently unlovable.

It is strange, this unawakened emotion, for, both father and mother lavish love and care on both children equally. It is not strange from the fact that outside his kin, the father has no single element of love for any person and he is unloved by all. The older child was coddled and given her own way, bought with candies, toys and gifts to do what simple discipline demands of children. To the world she puts on a beautiful show, as does the father, of agreeability and personability. In the home she is almost indescribably bad.

The younger child is exceptionally free from every type of bad trait, so nearly as perfect a physical and mental child as heaven could send into the world. Throughout the first two years of her life no signs of temper or other negative emotions were displayed in her wholesome action. An epitome of love, generosity, kindness, courtesy and good intent pervade her very being. But latterly she has begun to copy her sister in slyness and in her emotional life.

Here we find two very opposite characters under similar influences, with the exception stated, with the effects of heredity (inclusive) marked to the highest degree, and of environment high in the scale with one, and a lesser degree to the other.

LOVE:

The emotion called love is no doubt the strongest emotion in human life, as it is the most universal. "Love is a yearning to benefit," and if the emotion be present it will seek to express itself in action by loving service. Its opposite, hate, is the most harmful of all the emotions and if it be present in any individual will seek to express itself in vindictive or hostile action.

In the case just referred to, the cruelty and unrefined vindictiveness mark a child as being filled with native hate. With the rarest of exceptions, we give to this emotion five outlets for expression.

First, in order of childhood days - PARENTAL LOVE or the love for father and mother. This is the natural outlet for the God-love enfolded within the child and the fullest opportunity should be given for its expression. It is in very fact a reciprocal action and most certainly a reflected one. The little child held in its mother's arms is asked, "Do you love God?" and the little one, looking up into the face of the mother with God-love perfectly manifested therein, very truthfully replies, "Yes, mother, I love God."

When the child emerges from the home to the playground and the school, he or she almost invariably finds a chum, pal of the same sex, who lavish on each other a CHUMSHIP LOVE. This affection is often a very enduring one and frequently (would that it were always true) lasts throughout the lifetime. The affection of David and Jonathan, of Damon and Pythias, of the old-time miner and his grubstaking friend, are concrete examples. A beautiful friendship of this kind is a joy, forever. This characteristic emotion should be kept alive through life, and if lost a new one should be reconstructed.

The third phase of love expression, the reaching out to meet a life partner and ending in MATING LOVE, is the greatest subject of any literature.

The fourth phase is PATERNAL and MATERNAL LOVE.

The fifth phase is a composition of the fourth with the additional factor of

an inherent as well as an acquired love -- REVERENTIAL LOVE. To see in the majesty of a mountain, the glory of a sunset, the surge of the ocean's waves, a Something bigger and beyond mere human life, to feel that Something as a very near and cherished Presence, to realize the self as immutably one with It, and with Its expression in mountains, sky and sea, is to possess and cherish reverential love.

Love transcends all; forgives all, for it is all. To live without love and giving expression to that love, is to die in life and to walk among the living, dead.

ACTION OF THE EMOTIONS:

To give expression to any emotion through proper channels is to make all things well. But to suppress the emotions is to plant deeply into the subconscious mind a seed, which though it may be dormant for a very long period of years, will ultimately come to the surface and express itself in some unwanted way.

FAITH lifts men from despair to the renewal of confidence in themselves and in the people of the world; puts the garment of protection over their shoulders to protect against the icy blasts of fear, and re-surrects them to happiness and prosperity.

FEAR saps the vitality of men and leaves them homeless and wretched, hungry and in want; miserable outcasts from the heart of humanity. Like slinking wolves they hide and die in the forests of their fears.

SUPPRESSED emotions become complexes, living things, with vital power and force, hidden vampires sucking the blood of their victims.

EXPRESSED emotions of love promote activity of the Solar Plexus and this causes all the glands of the body to respond, co-operate, and causes a vibratory effect on those organs essential to passion.

Mental anguish (suffering) is an emotion which unlocks the door to and enters the subconscious mind. The sufferer thinks over and over, "I did wrong - wrong, and this is what I get," and the REFORMATORY suggestion is made, "I'll never do it again." A suggestion which enters into the subconscious mind through auto-suggestion, once safely stored away, in turn becomes an emotion likewise seeking an outlet for its expression and likewise ultimately finds expression in a desire to avoid the consequences of suffering again, and prompts to overt action "Not to do it again."

The desire for sex expression originates in the subconscious mind. This emotion finds its climax in body communion, an intense emotion or ecstasy which opens wide the gates of the subconscious mind. At the culmination of this beautiful experience, many plant an unwholesome thought, since they have been taught to regard this communion as unclean, instead of pure and holy and such thoughts cause sex to become the tree of evil.

The emotion aroused by a touching song, a well-told story, a painting of grief,

or sorrow opens the doors to the subconscious mind. It is by reason of this fact that song was introduced into the church service, and that stories are related by the lecturer. Thus a way is gained to sow in the subconscious mind the seeds of ideas suited to the furtherance of the preacher or the lecturer.

Through this play upon the emotions, the false teachings of religious faiths have been introduced into the minds of masses of peoples of every race. As a result, we have superstitions and traditional beliefs of the very strongest and most fallacious kind to counteract. The emotion of love played upon by an oily evangelist for a mother, has brought many a penitent, deep in his cups, to the altar of the false gods of a religious worship.

So deeply imbedded in the very nature of the being, part of every cell in the body, are the influences of early emotions, which have been acted upon by the subconscious mind and manufactured into tissue, that it is seldom possible to change the basic ideas, thoughts and purposes of the individual greatly after the age of reason (12 to 14).

Often these emotions are buried so deeply that there is a total unawareness of their existence. The conscious mind may recollect nothing of great emotional experience. But the emotion, never released, is ready at all times for any opportunity provided for giving expression. It is like seeds which have been plowed deeply under the soil - for twenty or even forty years

they may lie dormant in the soil, but when the field is plowed again, the opportunity for growth is presented, and they do grow, to the dismay of the agriculturist.

THE EMOTION OF FEAR CAUSES DISEASE:

An example of this kind came to light when a woman of thirty-three came to a practitioner suffering from neuritis. Now this disease is the result of the emotion of a strong, sudden or violent fear; a shock of surprise. In the majority of cases the emotion is generated in the tender years of life, before seven to ten years of age. In this case a psychoanalysis revealed that the sufferer when a girl of four had lived far up one of the rivers in Wisconsin, in the wilds of early life in that state.

One day she was running down the long path that lead from the house to the river where her father was bailing out his boat. A huge dog, her guardian, was at her heels. Just as she went under the limbs of a giant tree whose branches overhung the pathway, a wildcat leaped from his perch on a leafy limb, straight toward her. The massive dog saw the preliminary movement of the cat and himself hurled his huge weight with stiffened forelegs upon the shoulder blades of the child, thrusting her into safety, the dog himself receiving the cat.

The father ran up, dispatched the animal and found her in a state of intense fear. It took days for her to forget it consciously, but the subjective mind never forgets

Think a beautiful body - get it into sub-conscious

and its perfect memory awaited the opportunity for expression. This expression took place when overwork had brought on weakness when she had reached the age of thirty. Then the subjective memory of the dog's massive paws on her shoulders, and the picture of the huge cat hurtling through the air, brought a constriction of the muscles to the shoulders and the patient had neuritis.

The Sympathetic System, which has its center in a ganglionic mass at the back of the stomach known as the Solar Plexus, is the channel of that mental action which unconsciously supports the vital functions of the body. This subconscious activity is manifested in the body as health or disease, in full accordance with the PICTURES held in mind. In the case just recorded, the picture of fear and horror recorded many years before, was completely delineated in the body.

Man is in the body an epitome of what he is in his mind. The content of the Sub-conscious Mind, which is the builder of the body, is, in a very large measure, the result of emotional attacks. The cell life of the body is receptive to, and guided by The nature of these thoughts, ideas, pictures, in the bodily creative process. It uses these materials to build the mind life of the cells.

Practically all disease can be traced back to some emotional cause. This has been proved again and again through the release of the power, force, and energy of the pent-up emotions and the consequent

freedom from some specific disease has invariably followed. The lie of false belief held in the darkness of the ignorant mind is dispelled when brought into the sunlight of God's eternal truth. And so it is with all the emotions.

Fear of lack, poverty, want and old age, produce these very conditions through the interaction of mind and body. Thoughts of courage, power and inspiration will eventually take root and as this happens the individual sees life in a new light - life has a new meaning for him; he is reconstructed and is filled with joy, confidence, hope, energy. He sees opportunities to which he was heretofore blind, and attracts all the conditions for their manifestation. In short, he is spiritually animated. To the end that your life, dear student, shall be successful in that you may possess health, happiness, wealth and comfort, please study the following carefully:

TECHNIQUE:

1. Evolution is UPWARD and action is progressive. There are seven gates to the temple of happiness, each one of which when widely opened, in turn sets ajar the gates of the one following. Place following table opposite to the one given in the lesson Duration. Reflect upon each stage of progress as you THINK it through from bottom to top. Realize the ease with which you can open wide the first step in your upward unfoldment, and accept in the very being of you the knowledge and belief that its wide opening has lifted the latch to the second gateway of your unfoldment.

HAPPINESS

POWER
HARMONY
KNOWLEDGE
COMFORT
WEALTH
HEALTH
LOVE

2. Now examine the following abbreviated table of Polarity (Emotional). The North Pole, positive; the South Pole, negative. Rid the self of all below the Equatorial (Median) Line. Strengthen all that above.

Read down all the way to gain a full idea of the descent from Life to Death

-- Heaven to Hell --

Read up all the way to gain the full idea of the ascent from Death to Life

-- Hell to Heaven --

H E A V E N

LOVE

Faith

Power

Poise

Peace

Joy

Harmony

Confidence

Weakness

Sorrow

Worry

Confusion

Fear

Malice

Revenge

HATE

H E L L

HAPPINESS

POWER

HARMONY

KNOWLEDGE

COMFORT

WEALTH

HEALTH

LOVE

2. Now examine the following abbreviated table of Polarity (Emotional). The North Pole, positive; the South Pole, negative. Put the self of all below the Equatorial (Median) line. Strengthen all that above.

Read down all the way to gain a full idea of the descent from life to death -- Hell to Hell --

up the way

4. Imagine someone pulling

3. Pull shoulders down back

which flattens buttocks

in and up - 2 way pull

2. Pull abdominal muscles

Relaxing knees if feet

1. Transfer weight to heels
Correct Posture



EGYPTIC FELLOWSHIP OF AMERICA

*God wanted
Company*

LESSON NO. 67 - 68

**EGYPT'S
MASTER VOICE**

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 67 - 68

THE PRINCIPLE OF CHARACTERIZATION:

The planet on which we live belongs to the Solar System. The sun is constantly sending out into space its flow of energy. When this energy reaches the earth it is absorbed by chemical substances, the component parts of the earth's structure. We picture it as following the Biblical order - the division of land and water; and in orderly progression, the character formations taking place, leading up to plant life, animal life, and culminating in man. In each of the animal, vegetable and mineral kingdoms we find "each one after its kind." If the plant be an apple tree, the product is the apple; if it be a cherry tree, the product is the cherry.

Now while we are for the time dealing in the realm of pure ideas, we perceive a great truth which is: Each characterization has back of it the idea of that character in form and substance. One, the idea of a peanut, another of an elephant. The Darwinian Theory of Evolution is not denied, it is reaffirmed but clarified. The term "Origin of the Species" has been a misnomer.

CHARACTER LINES:

Water, air, and etheric substance are to be found in all fruits and vegetables, but none of these is the element in itself that goes to produce the differentiation in form and substance which characterizes each product.

We may analyze compounds of all the elements that are used as conveyors in the process of constructive energy, but we shall not find what it is that produces a nut as distinct from a cabbage. This variation is produced when energy is converted into condensation as it passes over a Character Line that is the constructive mould for establishing the difference.

CHARACTERIZATION:

These character lines are invisible, over which and through which nature is ever pressing into constructivity. This movement and the resistance heretofore referred to, uses every element of nature to produce each characteristic unit of manifestation from the plane of the fungi to that of Man, God's Masterpiece.

Tracing back the route of our ancestry, specific lines were traveled and character was accordingly established, so that both line and character are projected from generation to generation. We do not mean to say that we are the by-products of heredity or ancestry, but we can retrace the pathway of our development. Although these lines are invisible, they

can never be broken, nor can they be abruptly changed to other types of expression. Characteristics are never lost although they project themselves from generation to generation in a more refined form, from the primordial cell adding new characteristics in each generation and life that we live.

Step by step man has traveled through countless ages to the state of his present development. The type lines are lines of continuity - energy expending its force over its own lines as lines of least resistance - traceable through all nature. This is true of all movement and things; true of our own lines. The human type line is an unbroken type line from the protoplasmic condition to the present state of evolution.

Inheritance is the process of continuity of a character in which energy finds resistance, as a result of which, intensity of heat is produced so that in each succeeding generation the individual characteristics improve. Thus, through inheritance, we acquire the complement to character and to power which is the natural asset to the continuity of existence.

To the question, "Are we not the offspring of a single pair?" the answer is "No." All expressed organic life comes into existence by reason of what may be termed CONDITION LAW. While we are all the product of the same universal law and principle, we do not all evolve from the same type line even though we are so closely related in character.

We know that all form grows from within to express without. Energy from the without to the within. Form originates at the center and expresses at the circumference. Energy originates at the circumference and expresses toward the center. Not only does formation rise within but the character is also established and developed from the within.

The effects of environment are also included in the last statement. Each form of manifestation has enfolded within itself the capacity to evolve into a higher degree of development. For example, plant the seed of a peach. Soon it will sprout and send out its tiny rootlets to gather the substances needed for its growth. The form of tree and fruit which it ultimately bears will conform to its individual character as an expression of the within, while the energy for growth and development is supplied from the earth element.

When man uses his creative genius, he can improve on the fruit product by supplying special fertilization, pruning, water, and care. Further, through careful selection he can produce new and improved varieties through hybridization, grafting and budding. By a process of union, he has brought inherent capacities to a richer manifestation. He has not, in the truest sense, created; he has helped in his capacity the process of evolution. "Nature unaided fails."

THE HUMAN BODY AS A COMMUNITY:

The human body is one-celled in its

primal condition. As soon as the egg cell is fertilized, it multiplies by division to form a community or colony of many social cells. These differentiate themselves, and by the process of natural specialization, arrange themselves by varied modifications into organs, and ultimately to the complete human body.

We can readily see that the human organism is a social, civil community which has developed from an original single cell. Carry this idea into all forms of life, states, and nations, and you will find that the law which controls one single cell is the same law which controls the action of many cells; that this law controls the individual; controls humanity. In short, you will find the principle which controls that single cell, controls all expression of life, whether it be animal, vegetable or mineral.

However, there is a difference between the life of a single cell and that of many cells. Any organization entering into a community activity implies order. Therefore, those cells designed for community life have a common characteristic in themselves that tends to ally themselves to a social idea, which idea is a cosmic urge to fulfill a natural spiritual unfoldment. Deep within us, whether we realize it or not, we feel there is something better for us to reach or achieve. It is this impulse which impels us to action.

This impelling force is never compelling. It is, however, the impulse which

causes man to invent and to progress. As he reaches out for the materialization for his inventions and the aids to his progress, a new condition is encountered. That condition referred to in the last paragraph in the lesson on Duration which is companionship, the result of social relationships necessary to progress.

THE SOCIAL COMMUNITY:

Entrance into a social community with all the advantages to accrue from joint action, implies a cooperative attitude of mind. The cooperative attitude requires the subordination of purely selfish motives, and inclines toward companionship. The desire for companionship is likewise inherent in human nature; an expression of a divinity urge which may possibly be the reason for human existence; for it is possible to conceive of a Creative Personalness (not person or personality) with a self-existent desire for companionship other than itself.

The social community is an outgrowth, moreover, of the instinct of perpetuation of the species. It, therefore, has its beginnings in mating, which in the evolutionary process has resulted in the provision of the home. This result has been largely due to instinct common to birds, animals and man, that is, of the care and defense of the young. With the bird, we find the hidden nest; the fox, its hole; the beaver, its lodge; and man, his home.

Through some curious law of its being, the beaver (aside from ants and bees)

most nearly approximates man's homing instincts and housing practice, as well as the building up of a community life. Thus we take our lessons from the beaver, the more lowly ant, and the busy bee. Here we find in animal practice, provision for adequate home and community life. It may be said, in passing, that man seems to contain all the virtues of all animal kind, and unfortunately some of the vices, until man may be truly said to comprehend within himself a measure of the main attributes of all animate life.

The entrance into a social community successfully, therefore, calls for man to study and to know himself; for him to be able to adjust himself properly to home life, which of course, includes marriage, the ideals of which should be thoroughly known and practiced. This calls for the cultivation of self-control, that the emotions shall not govern but be governed.

He must also know and understand the laws of heredity, the effects of environment and methods of child training. Succeeding lessons will deal with these necessities. Our schools have failed to teach these subjects, the most important consideration of community and national life. This is no indictment of school policy, but rather a condemnation of parental practice in its opposition to such instructions.

The wheels of progress move slowly in this respect but ground is being gained. It is, therefore, a contribution to adult instruction that the Coptic Fellowship is

able to provide a series of lessons covering the essential features of human and individual characterization. Moreover, this instruction is based upon the highest philosophy known to man, and made practical by experience and in collaboration with experienced psychologists.

SELF-PREPARATION

HEREDITY:

The three elements which determine the character of any individual are heredity, environment, and conscious training. You as an individual, dear student, in the study of yourself, will need to know what part heredity plays in your modes of action; in your self-reliance and self-constraint; in your emotions; in your attitude toward life and toward others. For heredity governs more than seventy-five per cent of the well-balanced and well-educated individual, and ninety per cent of the average human action.

In speaking thus broadly of heredity, we are including under the same term, the mental slant that comes as a result of past lives you may have lived. Inherited tendencies are tempered and perhaps completely governed by the mechanism of the body and especially of the brain. The brain is, as you have already learned, the seat of the activity of your mind with its conscious, subconscious and superconscious attributes. The body and the brain, confined in the head, are the indices to character. But you, as a layman, can know but little of how to

determine your character by such an examination.

We are therefore, going to spread before you a brief but complete questionnaire and ask you to answer honestly each item which will be put in the form of a true or false statement. This questionnaire is to be found on a separate sheet. When completed, refer to the lessons you have previously had, especially with respect to concentration, and through the use of mental law, rid yourself of the undesirable traits of character and build where weakness is exposed.

ENVIRONMENT:

While heredity governs thus largely, the effect of environment is not to be underrated. Fully fifteen per cent of human action is due to early environment. Up to two years of age you had no experience of the past or present. You were a mirror reflecting the movements, the emotions and the care of those who had you in charge and had you in their care. Review your life to see what influences the health of the mother had on you as a child. Were you coddled, pampered, allowed to keep the family up at night or other times, or were you quietly and calmly and intelligently cared for?

Review your school days, these first steps in community life. Did you like your school? The teachers? Did you learn quickly? Fundamentally? These and a thousand kindred questions will enable you to determine what effects early envi-

ronment made on your present character. Such an inquiry is most helpful in finding your place in community life. The child is an epitome of his inherited tendencies and early environment, and is a depository for facts and experiences up to the age of twelve to fourteen -- the age of puberty.

And then comes a most critical period. Suddenly he is overwhelmed by the two most important character building factors which come, almost overnight, into his life. First, normal sex development, and second, spontaneous reception of intelligence. He acquires or receives the power to reason. The conflict is now on, and his early environment will determine in a large measure, at this critical moment, the part heredity is to play in his life.

CONSCIOUS EDUCATION:

Up to the age of twelve or fourteen, he has been a fact gatherer. He now begins to be a fact user. To be sure, he will continue to gather facts, but the kind and nature of those facts will be determined largely by his interest. His interest will be governed by his inherited tendencies and by his environment up to that age. He may be forced to gather other facts, but if they be of no interest to him, he will make but little use of such information. If the foregoing conditions were negative in your experience, dear student, keep ardently on in the corrective process these lessons will provide you.

We have purposely merely outlined the foregoing reflections on heredity, environment, and conscious education, as they will be treated at greater length in complete lessons which are to follow.

TRUE OR FALSE - QUESTIONNAIRE

PHYSICAL

I am physically well.
Have strong heart.
Good digestion.
Strong lungs.
Clear skin.
Full creative power.
Upright carriage.
Clear eyes.
Normal head size:

Man - $22\frac{1}{2}$ "

Woman - $21\frac{1}{2}$ "

Intellectual forehead.
Dexterous hands.

SELF-PROTECTION

Thrifty - saving.
Benevolent.
Own my home.
Own a car.

SOCIAL QUALITIES

Love wife passionately.
Children intensely.
Friends devotedly.
Women in general.

RELIGIOUS NATURE

Have great faith.
Have great hope.
Am venerative.

PERCEPTIVE

Can observe well.
Have good memory:
 ___ of numbers
 ___ of names
 ___ of places
 ___ of sizes
 ___ of weights
 ___ of colors

REFLECTIVE

Can reason well.
Can compare past,
 and present.
Plan well.
Have good judgment.
Have good sense of
 humor.

CONSTRUCTIVE

Good executive.
Keep secrets well.
Enjoy physical
 fight.
Mentally aggressive.
Can make and fix
 things around home.
Appreciate art.
Appreciate music.
Firm in opinions.
Apply diligently.

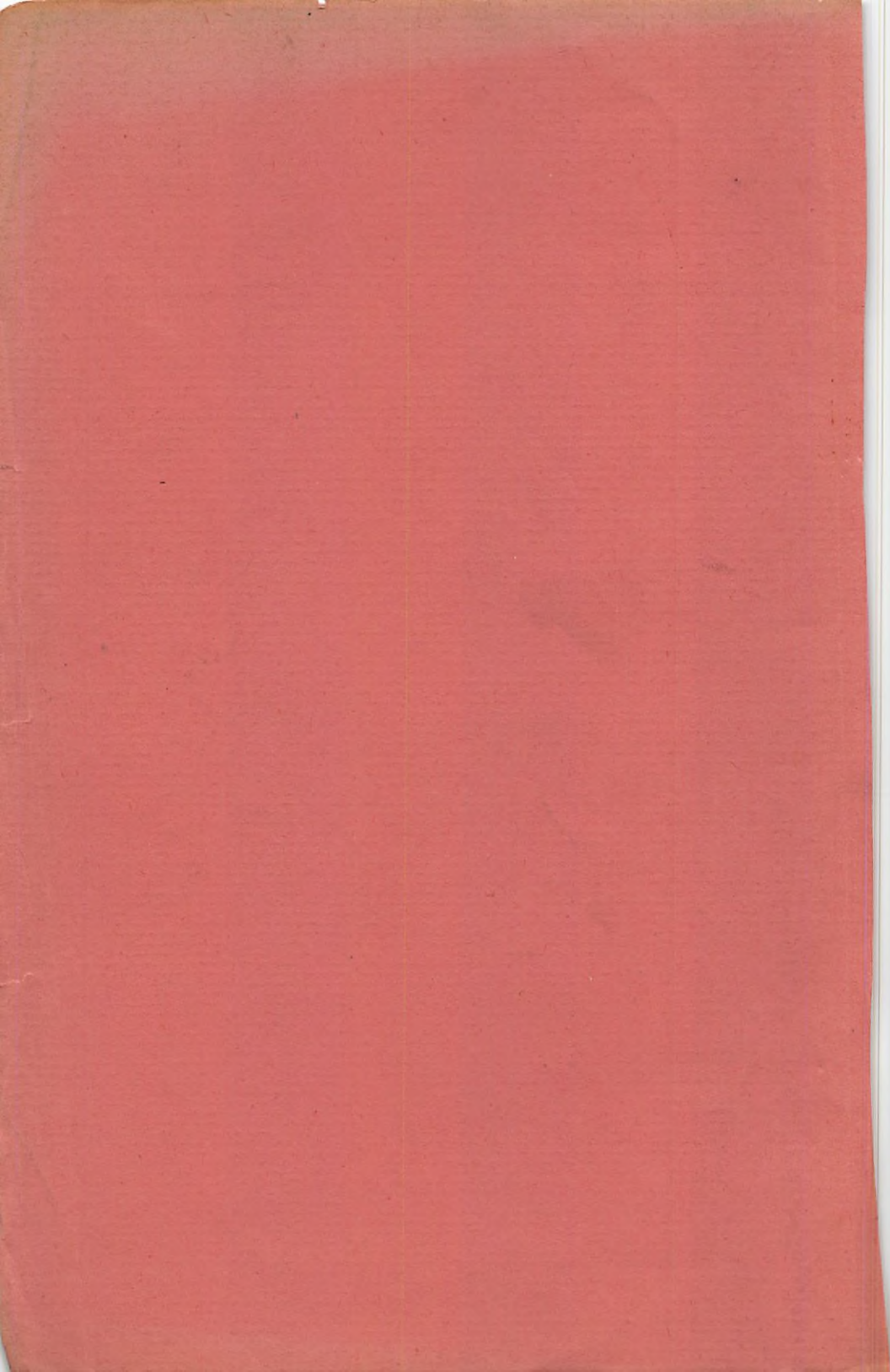


EGYPTIC FELLOWSHIP OF AMERICA

Writing with Inspiration

LESSON NO. 69-70

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 69 - 70

THE PRINCIPLE OF CONSOLIDATION:

In the Egyptian philosophy this principle is expressed through a detailed ideology including the rectangle, the arc of a circle, the symbol of an unending chain, an artisan with the tools whereby he might tunnel in his search for precious metal.

The rectangle suggests an extended square -- the square ever having the following inclusive meanings: (1) Earth, fire, air and water. These in turn are to be interpreted as the symbols of: (2) Body, soul, spirit and Christ consciousness; (3) North, west, south and east. These are the same in interpretative meanings as the square of the Pyramids. (Still other symbology is included in a full interpretation of the base of the Pyramid). The significance of the foregoing needs no further elaboration.

The idea of the unending chain, still having a broken link suggests the unending of continuity of life, which is, however, broken or interrupted in its periodical transitions.

The artisan conveys an idea of the "opener" as one who opens the way to the choice ores, precious metals, values of life. He does this by his knowledge of Divine Principle and his skill in instruction in those Principles.

The square suggests the consolidation of all things within the one, with its four sides. (As you have been taught, the square likewise symbolizes the circle. The ancients understood the great abstraction of squaring the circle.) First Cause, Life, Death and Resurrection.

The broken chain indicates man's release from the shackles of mortality and his rise to being Man.

The artisan further symbolizes man's celestial relationship. That by effort (work) he may come to the perfect comprehension of that kinship. The three combined indicate that by the union of all men in a joint endeavor, man can survive wholesomely in a world of matter; may add his mentality to the common mind, resurrect himself from material to spiritual consciousness, and thus immortalize the self.

This consolidation of brain and brawn into community and social spiritual endeavor is to know God. To know God is to love Him. "If ye love not man whom ye have seen, how can ye love God whom ye have not seen?" is a question propounded by the Master Teacher. The answer is invoked in the query and is equivalent to the statement, "As ye love men, ye love God."

Again that Teacher commanded, "Love thy neighbor as thyself". If we recast this command to read, "Just as (much, in quantity and quality) you love yourself, so love your neighbor." Herein is one of the factors of the Principle of Consolidation. Joint love, understanding, community benefit, in an ever widening circle, an elongated square consolidates, it never dissipates.

The Principle of Consolidation may be well illustrated by reference to the example of the oaks, as given in the lesson on condensation. If we could in like manner to this example, totalize all the virtues to be found consolidated in mankind, we should have the Perfect Man on earth. If we should summarize his evils we would have a Satan. From the practice of right consolidation, man becomes a god; of negative, he becomes the devil. Both Heaven and hell are in us.

"I sent my soul out into the invisible
Some lesson of the after life to spell;
And bye and bye my soul returned to me
And said: "You, yourself, are heaven
and hell."

Now the Principle of Consolidation is greatly fostered and knowledge more easily gained by the process of abstract thinking.

To think abstractly, first collect all the thoughts one by one which the mind can entertain with respect to a given subject. Place them one by one in a convergence of the mind, and finally consolidate them into one central theme. Hold this composition

thought in mind until a cessation of conscious thought takes place. Soon a new idea will be given birth, a new concept. Abstract thinking brings its normal result, a concrete idea.

Let us illustrate with the word FEAR, as an example. Imagine you are standing looking down a long roadway which human vision sees converging. Start each one of five sentences with the word FEAR -- As, for example, "Fear is a belief only."

Go on with these five clear thoughts in mind until they converge into one thought having the essence of the five. Hold this until a new and different one comes to you. You have had an experience with the Principle of Consolidation.

GOVERNMENT & INTERNATIONAL CONSOLIDATION:

Perhaps no people have ever lived who have had a stronger tribal spirit than the Jews. Due to this fact all their efforts toward a vital governmental consolidation proved ineffective, and they have become a people without a country. Yet at the same time they are, of all peoples, the most racial. A startling contradiction.

The United States has grown from thirteen original states to forty-eight, and not until long after the Civil War did the spirit of consolidation take form in the minds of the people. Today in that changing world in which we find ourselves, more and more the necessity of adopting this universal principle as a national measure consumes the spirit of those who

long for conditions of common protection and preservation.

Whenever cataclysmic world situations arise they are a manifestation of struggle those of a selfish disposition engender, for the continuation of individualism as opposed to the inevitable working out of this Principle through enlarged scope of nationalism leading toward internationalism -- consolidation. This consolidation eventually produces a spirit of national, aye, perhaps, of international unity.

CONSOLIDATION WITHIN THE HUMAN BODY:

Inharmonies in the individual human body follow the same law of disintegration and disruption as occur in national and civic life. It is an age-old declaration that "In union is Life, in separation is death." That is, the belief and action following on that belief, is Life -- eternal Life; the opposite is true as the outcome of a belief in duality.

The inter-action of body and mind invites our attention to the care of the body as well as the development of the mind.

There are forty (or more) quadrillion cells in the body and these cells are propagated by colony multiplication and general union. Both processes are essential physiologically, but a harmonious balance must exist between the number and types thus created. Attention must be given to the selection of proper foods in order to secure this balance. Certain vitamins act directly or indirectly on the seven

centers (gland) of the body, causing a creation either by union or division according to the vitamins entering the body through the food that we eat.

The Coptic Fellowship has compiled a Food Chart (Kitchen Bible) based upon these facts, and included therein the observations heretofore outlined, that the student may have a guide to the proper foods to use to experience vitality, joy, peace, self-control and all the virtues attendant to the well poised individuality. This is the Principle of Consolidation of action in the human body. Health is a natural condition -- disease, abnormal. Normality is gained by perfect harmonious inter-relationship of the cell life, and the mind activity of the human mind.

The writer asks you to read in the scriptures the following direction as given by the Master -- "Except a man be born of water and the spirit, he can in no wise enter into the kingdom of heaven" and again "Lo, the kingdom of heaven is within you."

THE PRINCIPLE OF UNITY:

The student who has digested the foregoing lesson relating to the Principles expounded by the Coptic Fellowship is now ready to take the plunge into the great sea of abstractions which the Principle of Unity presents.

It is fortunate, indeed, that man has a three-fold mind: The Conscious mind with which to contact nature and to gain ex-

periences on the physical plane. The mind with which he is able to think, plan reason and will. The Subconscious mind, or soul, which is the storehouse of all his experiences, both of incarnation in this and of his more remote lives. The Superconscious mind, which operates when the first two phases act as one. Only when this joint action takes place can we expect to be able, or can we be able, to utilize the vast resources of the Celestial spheres. Only when we can lose the one in the other, not in inaction, but in superlative, restful action can concepts of the absolute become real. They must become real, factual and "second nature" ere we can divorce the relative from the absolute, or rather to so merge the one with the other, that we think and act from the Absolute standpoint only.

Writing with inspiration.

As these words are being written, there is dual process active through the writer. He is perfectly conscious of the fact that he is penning an important message to you. He is aware of the words that leap from pen to paper. He corrects grammatical construction as he writes, and dots the manuscript with comas, dashes and periods. He does not overlook correct spelling and the use of capital letters. Much is purely automatic, the action of a well-developed use of his Subconscious mind. But aside from this unified action of the Conscious and Subconscious, another activity - a sublime experience is his.

In the first place, he is familiar in every detail with his subject. He draws

*Writing Books
Putting down knowledge as
nucleus
attracts
other
ideas
from
invisible
world*

from the vast storehouse of his experience and training. As outlined in the lesson on Consolidation in which the student was advised to assemble certain thoughts regarding fear and to CONVERGE them, he has followed the same direction. These facts form the nucleus, or seed, around which, by a law of Attraction there gathers from the invisible world an additional array of cosmic facts, which flows in a continuous and unbroken stream from the pen to the paper. Faster than sight or thought comes the message and ALL the faculties of mind react to convey it to expression, in living and undying words. These words are of the immortals now. And why? They spring from the Superconscious and are the thoughts no longer of mere man; they are Cosmic.

UNITY:

Throughout all the ages the philosophers and sages have given a strange doctrine to the world. They have averred that there is but One -- one substance, one mind, one unitary plan throughout all creation, in all nature. We have given this to the student in our discussion of Principles.

Principles may be many but they are all derivatives of a common law. To announce a law at the first and then to discuss the principles of that law, would be to give first a full-fledged premise and then try to prove the premise. It has been due to this type of instruction that so many misconstructions have been made in an attempt to teach eternal verities.

We approach the discussion then of the Principle of Unity which is involved in the "Hidden One" with due respect and reverence. We are on hallowed ground and our words are true and holy. We are speaking into your hearts from an appreciative and thankful spirit that God supplies the lesson which we convey to you on the vehicle of our enlightenment.

The Philosopher has said, there is One and one alone. The scriptures announce at the first, "In the beginning God." And that was ALL. St. John says: "In the beginning was the word, and the word was with God and the word was God." And that was ALL. Plato announced the Unity of Mind. So did Aristotle. Emerson says "There is but one mind in the universe and every man is the inlet and the outlet to it, and to ALL of it." The Coptic Order avers, "All manifestation; the unmanifest and the potential is God."

Thus speak the sages, through the ages. And they have pointed out the observable truth that multiplicity comes forth from unity. Jesus gave the illustration by using the mustard plants from a single seed pod as an example. He went further when He said. "If ye had the faith of a grain of mustard seed." He perceived that the God consciousness unfolded within the seed knew (had absolute faith) that it had all the life there is in it; if planted would grow. He knew as you now know that every principle heretofore exposed for your thought and contemplation inhered in that tiny object.

And the Philosopher proves that a Law of Unity exists by observing the principles derived from that Law. We then have followed philosophically, you and I, to this place where we can proclaim Unity -- the Absolute -- as being involved in all that is, in Itself becoming the relative.

SCIENCE AND ABSOLUTISM (UNITY):

Einstein evolved no new theory then when he presented his thesis of the Absolute and the Relative to the world. He did, however, give what is called scientific sanction to the Philosopher's dictum. He measured the measureless, and weighed the weightless. He counted out in terms of algebraic formulae with mathematical precision, a mathematical definition of the Absolute and Relative.

The scientific world acclaimed the new hero of this marvelous discovery, as an author and discoverer of a new idea. Yet ages ago the Egyptians built their temples, the pyramid, and wrote their hieroglyphics with equal or superior knowledge of these identical facts.

It is a far cry from the builders of the Pyramid of Gizeh, representing a world in miniature; Nay, more than a world, a universe. Aye, and all things -- as they are on a unitary plan -- it is, indeed, a far cry to the Teacher in Jerusalem who uttered these words: "Hear, O Israel, the Lord, thy God is One." And it is a far cry from this dictum to Einstein, who now shows to the world his acceptance of an age-old philosophy.

AMEN - FOUNDATION:

"I am the alpha and the omega, the beginning and the end." In these words are encompassed then the "All in All." The Egyptian teachers gave the entire significance of their teaching to an apprehension and comprehension to this Universal Principle. It was called "Amen" or the "Hidden One." To them it meant Foundation, as the essence from whence all manifestation appears.

Let us now look upon this Foundation by viewing the structures that have been built upon it. To speak without figures of speech, let us look at the glory of the Heavens, the wonders of the world and mankind. Let us discover from this survey a unitary plan running through it all and becoming it all.

OUR PLANETARY SYSTEM:

Many theories have been advanced as to the way of the Creation. Among these, and chief of them all, is that of the Nebular Hypothesis.

According to this theory the Universe was of one substance alone, a gaseous substance pervading all space. By reason of a movement inherent within itself -- a rotary motion, a whirling of the mass took place. The centrifugal Force caused a condensation of the gases at the center of the mass. Heat thus generated gave fire to the gases at the center, and a Sun was born. The centripetal force of the same movement now began throwing off huge masses

due to the irregularity of the form of the Sun. These masses in turn had a continuation of rotation, worlds in themselves.

By reason of the law of attraction and repulsion, certain ones of these joined in a system, governed by individualized laws peculiar to their position relative to the entire whole.

Among these groups was our Solar System, with its center, the Sun, and with seven sister planets to the Earth. These planets cast forth from the Sun, condensed to matter, likewise hurled from themselves huge masses. This was the natural action necessary to assume a globular form, to conform to the general shape running throughout the universe -- the circle. These cast off masses became the moons accompanying the planets.

As these masses cooled, the atmosphere around them became gaseous envelopes capable of condensation into water, a combination of gases necessary to the conditions of life. Among these planets of our system, the earth has all the conditions necessary for manifestation in the varied forms which now exist, while it is probable the other planets have not; at least so far as life as we know it. This theory extended to inanimate life on the Earth is a real basis upon which the theory of physical evolution can be acceptable. And the same can be said of the theory of the Vortex Rings, a more modern, but less widely accepted theory.

Now we are concerned with these theories

only to the extent that they indicate man's attempt to solve the mystery of creation, and that they are half-truths, deduced from observations of a physical examination to account for a material universe. AND that these theories are predicated on the existence of a common unity running through the whole. They do not go all the way, and include the idea of a plan and the concomitant idea of a Planner to make the plan.

Our philosophy comprehends a self-existent intelligence in operation. Itself becoming, through the processes above described, the very substance of its creation. This inclusion accounts for the action of all the Principles which combine to make the final, the ultimate AMEN.

Upon such a foundation we can account for the entire forces operating to continue the process of evolution, and man's destiny included, as part and parcel of its action, therein. To think in lesser terms divides the universe into duality. This is unthinkable from any truly scientific basis. The very term, Universe, itself, denies it. For the word means UNI - One, and VERSE - truth. One truth, reality. One truth, the all-inclusive. One truth, and many forms of manifestation. One truth, Godman. We unite the cause and the effect into Godman for cause and effect are one.

We are the more impelled to do this because of the meaning of Individual itself, a concept-word IN - meaning not, and DIVIDO - meaning divided. That

which cannot be divided. This is true both of Individual man and individual objects. That which cannot be divided or separated from the One Truth. It does not mean that man cannot be dissected, for he, an individual can be. If this be done, we should observe lungs, liver, heart, brain, bones and nerves - yet the composite is an individual. And if you will, each of the members is an expression, point, in a type-line. This line is undivided and unbroken throughout all nature, all the universe. There is a relationship of every center to a corresponding center, as for example, a planet in the universal whole.

We shall not go further in this just-mentioned discussion, as it forms a part of a future teaching, very far-reaching in import and extensive in its treatment. Suffice it to say that we have started the student on the road to make important discoveries of a like nature for himself. May it cause you, dear student, to contemplate the idea of an undivided universe, bound together by invisible lines of force, each line independent of the other lines, but interrelated in action, all converging to a common center, the Hidden One. Shall you not, in this contemplation, suggest to yourself that each nerve in your body fulfill a definite function, individual in its action, but interrelated through a convergence to a common center, the nerve center of that function, and finally to the brain, the Amen of all these centers?

MACRO-COSMIC MYSTERY:

The ideograph accompanying this lesson is composed of the Ancient Egyptian phonetic sounds A-M-E-, constituting the word AMEN and pronounced AWMEN. The first character is the closed elongated square (rectangle) from which springs the mystical number seven, denoting completion.

From the earliest period of antiquity up to the present time this has ever been a sacred and mystical number. We note some of the instances in the Bible - the seven days of creation and period of rest; the seven fat and seven lean kine; seven years of servitude which Jacob served for his coveted Rachel only to get her sister; the seven churches and seven candlesticks of Revelations, etc., each of which denotes the end of a period, completion, unity.

The character representing N (en) is a series of opposing crossed lines. This, of course, represents the rebirths, and yet one, life, unity.

The AMEN as a whole is intended to convey the idea of the conclusion, the ultimate, the whole, one, unity.



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 71-78

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS

O F

THE COPTIC FELLOWSHIP OF AMERICA

MICRO-COSMIC MYSTERY

LESSONS 71-72

THE PRINCIPLE OF ILLUSION:

Our Egyptian Masters present a marvelous concept through the symbolism Chabit, accompanying this subject. It is that of the segment of a globe from whence an attached line emerges dropping downward. There is likewise a companion segment from which the line is detached. In the former of these two the segment and the line are wide and deep black. In the latter the lines are narrower and with less depth.

The casual observer would find nothing significant in this symbology. It would represent no truth to him. The student uninitiated in the mysteries of representation would discover but little more, though some practical and intelligible inferences might be drawn. To the initiated the sacred mysteries involved in the ideology would present no problem. Its immediate decipherization would be quick and easy. In addition it would present a wider

range of interpretation than the mere symbolism presents.

For instance, the symbol (See Plate No. IV, Symbol No. 1) is a representation of time as applied to evolution--to rebirth, duration, unity, characterization, etc. It is the time element, space relations, of eternity.

It should be evident, therefore, that when the Egyptians used such a single symbol meaning so much, capable of the widest possible range of interpretation, they were masters in the art of idealglyphs.

When several of these symbols were put together an entire theme was expressed. These Masters were well trained to know, intuitively, to subject mind and body to receive by inspiration and were thus able to get a knowledge of Macro Cosmic Principles at first hand. Therefore, these ideologies became the vehicle through which has been perpetuated, intact, all the ancient mysteries.

In spite of the dangerous dogmas, creeds and superstitions which might have become attached to this faultless teaching, it has weathered the seas of time and come down to us of this day in unadulterated divinely ordered state of relative perfection.

Why, you may ask, do we care for the ancient rather than modern instruction? To which the Coptic Fellowship ans-

wer; The ancient sages were free from that which the hectic modern life demands. They became adepts in approaching the practical aspects of life and living, through a thorough knowledge of universal laws, and they so lived their individual lives, with a recognition of the power of universal action, that they could go among all classes of people, subject themselves to any and all conditions and circumstances of time and place without effort or struggle. They lived, "as effortless as woodland nooks bring violets up and make them blue."

DISCUSSION OF VITAL POINTS:

But--what you may ask--has this to do with the theme of Illusion? Look well into the foregoing discussion to gain the experience of having universal principles to work from, rather than limited knowledge gained from, perhaps, false premises.

Then continue your study of the lesson from this point, which begins where paragraph One leaves off--The base of the segment of the sphere is a circle, the symbol of eternity, of endlessness. "Without beginning and without end." Like the marriage ring, it is a pledge of eternal union. The circle is a fact of this union, the all inclusive whole. The line dropped from the centre of this circle is a representation of the line of man on extension, yet ever a part of the whole, and the whole inherent in the man-line. The flow of life, spirit,

intelligence and comprehension is continuously a tide and ebb flow. It operates in both directions.

He who perceives this great truth is immutably one with the spirit, though in extension. He never recognizes his power, force, life or energy as being separate from the source of these attributes. He is never apart from it in thought or in action. He recognizes no barriers to the illimitability of his supply. While fully cognizant of his individuality he does not conceive of himself as a unit, but thinks in terms of THE UNIT and acts in concord with that acceptance. He sees himself as a center, the centre of Divine Activity, yet operating on the plane of the relative, though being in the Absolute.

This recognition of being a center arouses no question of its verity. The mathematician defines a circle as "A curved line all points in which are equally distant from a point within called the centre. The metaphysician defines the Circle of Infinity as "A circle whose center is everywhere, and its circumference nowhere."

This definition of Infinity may confuse the lay mind, incapable of abstract thought. Not so the Masters of the Temple who are able to think in both relative and absolute terms. How few there are who are of this ilk. How many there should be. Like the little boy who stood watching the stars. "How far away are they, Mother," he asked?

"Oh, millions of miles, dear"; she replied.

"And what is on the other side of the stars?"

"More stars, son."

"And what is on the other side of the more stars?" persisted the lad.

"Why, they go on, forever."

"Well, Mother, what is on the other side of forever?"

Now what could the mother answer... to that? What concepts of illimitably had she that were better ones than her son possessed that she could give to him? And so it is with the initiate, unschooled in thought and with a mind which only measures.

Man is a center, the center in the body of God. Gaze upon a globe; turn it here and there; fact it as you turn; observe the circle of its outline; place your finger on the center of each face in turn, as you revolve the sphere. Where is its center? Everywhere.

So long as man continues to think in terms of unity, the centre projected into a line of extension is connected with primal power. When, however, he loses the sense of that connection then he admits the appearance, if not the fact of duality, and the great illusion possesses him.

THE PRINCIPLE OF ILLUSION:

Man may thus picture himself as cast agrift from his moorings in mind. And And this is the Great Illusion. He dimly perceives reality but at a distance. He lives in the unreality of the soul abandoned to its own weak, isolated and detached case. He is helpless in the midst of all-power.

Herein do we see the meaning of Chabit, the symbol of the second segment, the lines not clearly defined, and its center become a single line detached from the life that gave it birth.

The individual who sees only the physical world as reality deliberately cuts himself off from reality and lives in a world of Illusion, only. However, untrue the Illusion may be he is subject to his beliefs, and lives in an atmosphere of falsity.

THE PRODIGAL SON:

Such a concept gave rise to the parable of the prodigal son. Here we see two youths not merely the one who made his search, but he who stayed at home. The former, however, is represented by Chabit as a line gone forth, detached from the parent circle, left now by choice and belief, entirely upon his own resources, he sinks to the level of the despised swine, the lowest representation, from the Hebrew standpoint, of life in any form on earth. He stands on this pathway of il-

lusion even when "he comes to himself."

As the old colored darky tells it in his highly entertaining sermon: "My dear brothers, dat younger son, he done take the silver and de gold his fadder gib him, an' he done go out--he leave de fadder, an' go clean away by himself. Now, bye an' bye, dat po, boy 'cause he know nuttin' an' cause he ain't nuttin' by hisself, he make great mistakes, an' he lose all his money. Yes, sah, he lose, he lose it all an' ain't got no mo'. Den he has to pawn his belongin's. First he pawn de big diamon' stick-pin he wore in his neck-tie; next, de big diamond ring on his finger; den de gold rings; den he pawn his cloak; den his coat an' shoes an' hat; den he go feed de pigs. Yes, sah, he slop dem pigs an' he eat dat slop. But de big boss seen him an' done fire him. Den he go pawn his shirt--and den, brothers an' sisters, he come to hisself."

In the great emergence from spirit into matter which the extended line of the ideology represents, we perceive the illusion which is in the belief of the Prodigal Son. He visualizes himself as alone, cut-off by his own choice from the parent life. He travels on his downward path until he reaches the hog-pen. Does the father come to console him? No, he is left to find what consolation he can in his belief in his own freedom. Does the father beg him to come back home; does he attempt to force or coerce him? No, he has been given the fullest latitude to choose; to select

or reject; to believe or to disbelieve in separation, in duality. And he has registered his choice by his action. Does the father weep, grieve and sorrow? No, for to Him there is no broken line, he has no illusions as to the ultimate outcome. He merely awaits the final result.

The moment of that outcome arrives. The youth "comes to himself" stripped of all the material goods which he had never truly possessed, since they existed only through belief, these secondary illusions, parts of the Great Illusion, he finds himself alone and naked. Then the sense of his isolation strikes into his soul, and he looks back the thinly extended line of demarcation, and glimpses weakly the father's home. Back the line he travels hoping in some way the seeming gap to bridge. And the father now aware of the first faint glimmerings of the light of reality in the son's eyes, immediately, by the Law of Its Own Being moves to the centre to greet His son.

This Reciprocal Action of the Spirit is to be fully cognized and realized by all the students of Coptic Fellowship. When the mind is closed to the appearance, the reflection of things, and opened to reality. Reality at once begins to operate for us.

Thus the son comes home to the Source of immutable and changeless conditions of goodness and plenty.

There is no recrimination. No one to say: "I told you so." No one to pity, commiserate or sympathize. On the contrary, the fullest wealth of Universal Supply is still untouched awaiting mere acceptance. The illusion of wrong doing, of sin, of sorrow, of want, of need and poverty is swept aside. And the son stands with the Father who says, "Could you not see that ALL I have is thine."

The elder brother, he who has not made the venture into the objective, being ever at and with the Source has, however, the identical power to observe action on the plane of the objective as has his more venturesome younger brother. He has, moreover, through this observation come to a belief in the measure of things - especially of money. He had watched, perhaps, the downward career of his brother and measured his spendthrift acts with an emotion of jealousy. Thus when the prodigal returned to a festive reception, he voiced his feelings in words and in his acts, to be met by the universal answer - an answer equivalent to saying: "But, my son, do you not understand that our supply of all things is unlimited? When did you get the notion that your brother could deplete that which is boundless? Can there be limits or ideas of limitations of that which is limitless? You have been here all the time. You could use all that you wished in any way that you wished, and at any time. You could not subtract by using.

You cannot divide or separate that which is a whole. Your Brother only thought he had exhausted this supply. To his mind the source, the fountainhead, was cut off. But that was only in his mind. He believed that he was separated from the All. And by reason of this Illusion, he was so separated; not in fact, but in effect. A belief held in mind becomes a condition in that world of Illusion. The condition is converted into an experience, in the physical world. The idea held is endowed with power and force up to the limit of the belief and fakes reality. The dream he had of separateness is an illusion and did not exist. You, too, have begun a dream that might in turn lead you to the "husks" of the pig-pen. Clear up that thought of yourself and see reality again as it is, and do not begin to compare with the reflection which, after all, has no substance. On to the feast of understanding. Dress in the garb of comprehension. Dance to the tune of "plenty in unity."

Dear student, we have given you much food for thought in this great lesson. Now you should read it over a great many times, JUST AS IT IS WRITTEN, after which you should extend the ideas in it, through thinking, through illustration, and by writing in all ideas and examples that come to you. If you are living in the world of Illusion, you know how you can get back to reality. If your supply is limited, you need to get back by thinking UP.

"As I came falling down from sleep
As from a height too great to keep
Without the saving grace of day,
I heard a voice beside me say
Be not deceived by that bright span
Which frames the feeble life of man
"Be not deceived thy soul had birth
In spaces grander far than earth
For night is but a brilliant spark
Struck from the anvil of the dark;
And days are thrusts from out the sun
Where God and time and man are One."

--Angela Morgan.

SICKNESS, DISEASE AND DEATH:

Sickness is a belief in a poor connection with the life principle--the sufferer does, in fact, hang on to a very weak life line. Disease is the belief that the line of his life is the only storehouse of the supply of health; and death is the belief that there is no connection with the life principle and that his life storehouse is exhausted.

These are illusions, springing from beliefs, thoughts, ideas, fertilized by the emotions and made so real that the effects produced are factual to his limited interpretation.

That emotions plays a large part in creating a belief in these three illusions contributory to the great Illusion is a matter which we shall take up in a subsequent lesson. Now we state it in a dogmatic way as a fact. Health is fostered by a change in emotions as well as in belief.

Imagine the emotions of the prodigal son as he trod the slime and filth to carry his burden of husks to the swine. Imagine his emotions as he contrasted that experience with his natural estate. Imagine the growing horror of it as he became so much a burden that his emotions could no longer stand the strains. Finally when the picture of that woeful situation awakened his consciousness through his over-taxed emotions to the sense of his degradation, the sudden revulsion followed by a dawning hope.

Hope sends us out on the path toward the Father's house. Faith grows from experience with continued hope. The Universal Plus adds its contribution. We hasten home--leaving the illusions of sickness, diseases and death behind; and, lo, there is no gulf to cross, no rivers of fear to cross. The gap which our consciousness alone created is closed by the approach of the Universal Father of us all.

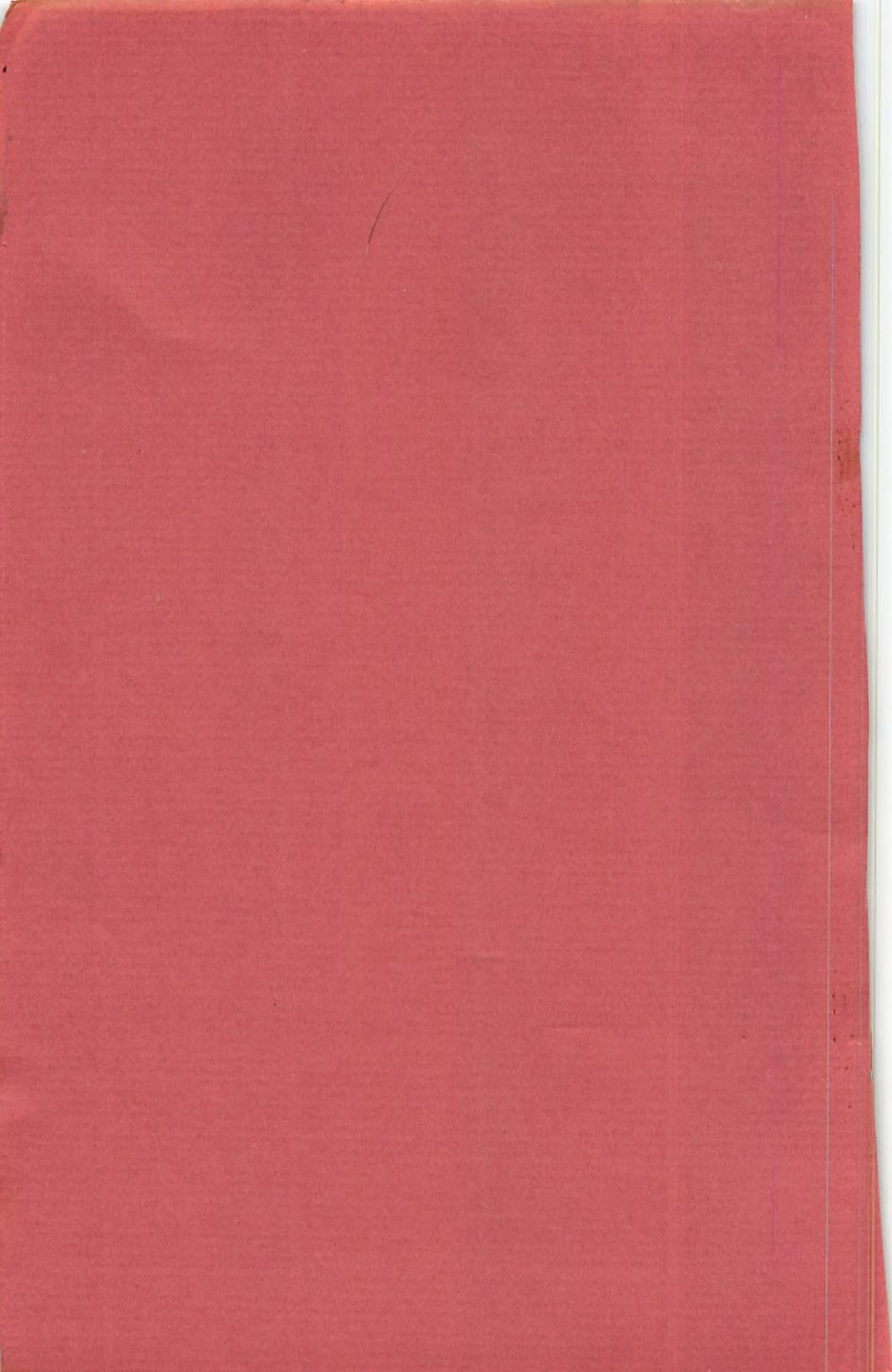
Chabit



J. Bayle
EGYPTIC FELLOWSHIP
OF AMERICA

LESSON NO. 73-74

EGYPT'S
MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 73.- 74

MICRO-COSMIC MYSTERY

THE PRINCIPLE OF IDEALISM:

The preceding lesson, Illusion, forms an introduction to nine lessons, short or long, on principles relating to or prompted by the individual.

Idealism is inherent to a very large degree in many of the human family; to a lesser degree in others; and is NIL in a multitude.

Man of high ideals is a product of his inherited organism, the brain centers which control the action of social and religious beliefs and emotions, as applied to the self, family and community; the further application of his intelligence in governing himself in his aspirations and his ambition for himself and family.

The ideograph accompanying our lesson is that of a generic bird; a pot from whence a plant emerges and a section of a line near the top of the graph. This simple set of symbols has an extended significance, the broad outlines of which will be merely suggested.

The bird, which is neither crane nor stork, nor peacock, suggests all three. The light shadow reaching up idealistically into the higher realms, as it were, for inspiration and revelation. Its wattle (hanging from the breast) is symbolic of pride and self-esteem of such an open and natural character as to inspire idealism in the expression of these virtues.

The pot had contained a seed which now shows the ideal of the self as a thing of beauty enclosed in the seed, in the process of giving expression to that ideal by lifting itself above the mere earth and its limitations (restricted to the pot) into a plant of potential beauty. This plant is on the way to realizing this ideal of self.

The suggestion of the pot itself, is like all Egyptian pottery, round, the circle. It is a mere container of a portion of the soil (richness) of the earth, rather than the open ground, and symbolizes the macro-cosmic. The line poised in the air is a concrete way of expressing the abstract idea of the type line of individual idealism reaching up toward the source of all that is idealistic.

THE DIVINE WILL AND PURPOSE:

We came into this world, each human being, to express some Divine Will and Purpose. This purpose is a particularization in the Micro-Cosmic idea of completion of Itself in evolution as it already is complete in involution.

To fulfill any purpose, the machine through which the operation is to be effected must be of such a type and kind as to do well its work. It is for this reason that we find the many different kinds and types among men; the wide variations in form, color, texture, and features of the organism.

THE MECHANISM OF MIND:

The poet, the painter, and the musician require a different physical body than does the "hewer of wood and the drawer of water." The one, aesthetic in build, the other, muscular. Nor does the difference begin and end in a muscular frame or its opposite. The painter will differ in the type of head, eyes, and ears from the musician; the poet from the painter and the musician as well.

AN ILLUSTRATION OF MIND MECHANISM:

Many years of Isaac Watts' life were spent in trying to make a song-poet into a shoe-cobbler. The Will and Purpose enshrouded in him began, early in life, to display itself in "verse". His father tired of replies in "verse" to his cobbler-minded questions in prose, one day threatened young Isaac with a strapping (even in this, the cobbler mind did not get outside its environment in the selection of the instrument of restraint) if he "made any more verses". The lad promised prosaic obedience.

In a short time the garrulous oldster burst forth unexpectedly with a question,

and the youngster as promptly and unwittingly answered in rhyme. In a rage the man seized a thong and Isaac and started to bring the two together, when the lad looked up piteously and entreated, "Oh, father, on me mercy take, and I will no more verses make." Even the dumb mind of the parent was penetrated, and he recognized the incapacity of the future writer of immortal hymns to express other than in native poetry.

Years afterward, this great soul, encased in a body less than five feet high, was the guest of honor at a public gathering. On the stage were half a hundred preachers, none of whom knew the poet, and comment passed from mouth to ear around the circle as to which might he be. When he was identified, the comment had to do with his tiny physical stature, a fact which did not escape his ears. When he was introduced, he advanced to the front of the stage and in gesture befitting the majesty of the thought, rose mentally and physically, a "light shadow" of idealism to proclaim:

"Were I so tall to reach the Pole
Or girt the ocean with my span,
I would be Master of my soul;
The mind's the measure of the man."

THE MECHANISM OF IDEALISM:

The idealist is as necessary to world evolution as is the Practicalist. The former sees in the growth of the trees an idea; the latter, a practical use of timber or fuel. The former in the ocean, its

waves and tides, sees the power and force of God in expression; the latter sees a resistance to be overcome and a highway of commerce to be established.

The one sees in the rainbow, the glory in color tint and hue of a promise and pledge, a bridge from man to God; the other sees a foolish pot of gold at the rainbow's end. The former sees in the majesty of Niagara Falls a marvelous example of sheer beauty; the other sees mighty turbines. The idealist uses that part of the brain, the organ of mind, in which centers the faculty of sublimity; the practicalist uses that part which centers the faculty of constructiveness.

Both may use the faculties which control the action of the social faculties, the one to beautify the home ideal in its surroundings, envisaging a garden of flowers that catch their colors from the sky; the other a garden of turnips and cabbages. Yet each is for the use of the dwellers within the sacred edifice of the home.

From the heart of the idealist, the environment he has created for his home is enlarged to the ideal community, state and nation; from the mind of the practicalist, a civil life based upon how much he can get out of it in the way laws, created to give him control of buildings, railways, ships and industry, are written.

The leisure of the Idealist is used in contemplation on the relationship of the

whole and its parts; the macro-cosm and the micro-cosm, on the instruction of youth in terms of self-unfoldment. He meditates on the thoughts expressed by sages and the wise. He confers with Reality and annihilates the claims of Illusion.

The leisure of the Practicalist is used in driving madly about to discover the trend of growth of a city, that he may be "in" on any new development. He thinks of new inventions to be made; the use of new discoveries in science.

The Idealist goes to see works of art to listen to music; he reads poetry. The Practicalist goes to night school and takes courses in commerce, law, and trades. He patronizes the motion pictures to relieve momentarily his eager search for gain.

The Idealist is imbued with the finest sense of high aspiration; he wants to be more and become more. The practicalist is urged with ambition to have more and to hold more. The one aspires to know life (God); the other to know Electricity.

We have been contrasting these two characterizations as divorced from the use of the faculty of intelligence in action. That is, the examination of the mental characteristics, not the application of the principles; in short, of the involution, and not the evolution. (Involution to be rendered mental action in the creation of ideas; evolution the manifestation of the ideas.)

In the application of Principles, the Principles of Desire and Intelligence will govern. In the field of the mind, they stand alone, independent of any other principles.

In the working out of these principles, both the Idealist and the Practicalist will have a hand. The one to deal with things as they should be; the other to mold to meet the conditions as they are.

But these considerations form the subjects of succeeding lessons. In the meantime, learn this lesson -- the action of the Idealist (or the Practicalist) involves the use of organs especially designed for the flow of ideas in the mind of the thinker.

When the modifications proceeding from the faculties of acquisition (the desire of possessions, whether things of beauty or things of use); of execution (the capacity to govern the self and others); of persistency and firmness, have been made, then idealism becomes practical, and the practicality becomes idealistic.

THE VIRTUES OF IDEALISM:

Proceeding from the idealistic mind and concomitant, or a part of the action with it, certain virtues result. These virtues are seven-fold and are given in a tabulation which is to be read UP -- proceeding along

the lines of human evolution:

7. Beauty
6. Grace
5. Comprehension
4. Courage
3. Justice
2. Purity
1. Naturalness

An examination of this table of virtues reveals much of value to the student who should place the results opposite the above table to read as follows -- UP:

Virtues:	Results:
7. Beauty	7. Power
6. Grace	6. Harmony
5. Comprehension	5. Knowledge
4. Courage	4. Comfort
3. Justice	3. Wealth
2. Purity	2. Health
1. Naturalness	1. Love

Now, begin to think from the concrete words to their abstract significance as:

(1) Idealism proceeding from a Divine Principle becomes an individual one. It follows the operation of nature's laws. It is a natural virtue, therefore, expressing in Naturalness and resulting in human love. This love is idealistic, a natural emotion to be fostered and expressed according to natur(e)al laws. It is the basis of true idealism as well as the outcome of it. The one is involved in the other. (Now proceed with this type of Contemplation. Make it practical

by giving illustration and example.)

(2) Idealism resting as the basis of naturalness, evolves into purity of being and action; purity of mind and body; purity of companionship and friendship; purity of food; and purity of all that relates to the selves. The result of this virtue is health. Health, having as a foundation the emotion of Love, is impregnable to attack. Disease cannot be built on a foundation of Love. Such a contradiction is impossible and unthinkable.

(3 to 7) Go on, dear student, and complete for yourself the full significance of the outcome of this marvelous principle - Idealism. Do not leave it until you have completed the ideas we have begun for you.

And finally, keep from wandering mentally from the topic. Bring in no conditions, time, place nor circumstances to add or detract from the theme.

THINK IN A STRAIGHT LINE.



EGYPTIC FELLOWSHIP OF AMERICA

Flora Dyer

Will V. S. Dyer

Godwants Company
Pg 6

LESSON NO. 75-76

EGYPT'S MASTER VOICE

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 75 - 76

MICRO-COSMIC MYSTERY

PRINCIPLE OF DESIRE:

In discussing the Principle of Desire we are at once confronted with the question -- Should desire enter into and form a part of our calculations in planning our lives, or should life be desire-less?

DESIRE THE OUTCOME OF IDEALISM:

So far as the teachings of the Coptic Fellowship are concerned we answer, "Desire is the natural consequence of Idealism." As we look upon the grand and sublime in nature, one of two emotions project themselves into our thought, both of which are desires. First, the desire to comprehend more. Second, the desire to use more of the forces and powers which the phenomena manifests. This we have shown in detail in the preceding lesson.

Desire then takes its place in the category of micro-cosmic mystery as one of the principles for guidance and direction in the conduct of our individual lives.

The philosophy of the Hindu is, that

man should live without desire. Many claim that they have never yet experienced desire in any form, but when asked, "Do you DESIRE to live a desireless Life," must answer in the affirmative.

Their philosophy is idealistic, almost wholly untinged with reference to the grosser life of man. Even in matters of sex, the approach is without lust, viewed with an eye to the spiritual advantages gained by the experience. Yet, withal, it is to be found that while this philosophy may in theory be without desire, in practice, desire is paramount.

Idealistic philosophy teaches us to regard the Omnipresence of God, as also should practical philosophy. The former admonishes us to put ourselves in the presence of That One, and there in That Presence, await Its action which PER SE must be for our good, since we could not conceive of negative experiences arising from God Action. The idea is ideal and if we could all do that thing and be entirely governed by macro-cosmic action, the outcome would be for our good, whether we believed it or not (we mean, whether we believed it to be for our good or not).

But since we are not consciously at all times in that Divine Presence, to become conscious of the experience, admits of a desire for it to take place.

PSYCHOLOGY AND DESIRE:

James lays down seven principles for habit breaking and habit formation, the

first of which is "Desire ardently to form (or to get rid of) the habit."

Behaviorism is certainly the product of desire, according to all psychologists. Many forms of functional sickness arise from unfulfilled desire, we are told, and frequent miracles of healing are effected through ardent desire.

Strong desire accompanied by a strong will, has kept many dying persons from the last breath while awaiting the arrival of some loved one. "Oh," says the dying mother, "If I can only live to see my son again." And she clings so tenaciously to that desire that she lives to the moment of his arrival; gives him her smile of affection and her dying words of love, and moves forward in the onward march to new experiences.

There is power in desire, to such an extent that the psychologist often avers that desire is an element of the will. The Coptic Fellowship makes the reverse statement and avers that the will is a product of the action of several principles among which desire is one.

THE MICRO-COSMIC ACTION OF DESIRE:

Now any seed cause that starts WILL into action bears fruit after its kind. Thus we, as students, need to guard against negative desires. For if, as we have noted, desire is one of the elements of habit formation, every desire must have a tendency to act toward a desire-habit.

In sex life, desire on the part of the female awakens a corresponding desire on the part of the male. Now nature's design for the female is to have PERIODIC urges or desire, and unless that instinct is perverted the manifestation will be periodic rather than constant. In the male the same law does not prevail. Hence it is an easy matter for the male to form a habit of desire. That desire creates desire, until the mind is constantly filled with ideas which are images of desire. Perverted thought and action become a common-place, and the victim (for victim he is) enters into the BONDAGE of desire.

His every word and action are tinged by the habit, and finally he succumbs to the ravages which this force has made on his physical being. It is small wonder that such psychologists as Jung and Freud attribute every motive to sex impulses. Knowing men and women as we know them we are not in accord with this dictum, yet we do not minimize the part sex plays in human life.

Now the bondage to any desire, sex or otherwise, builds MIND TRENDS. When death occurs the spirit is attracted to an atmosphere in harmony with this trend, and in the enforced mental activity disembodied so far as the vehicle is concerned, suffers his pangs of remorse, as he builds his plans for reincarnation, or enhances the trend preparatory to emergence again as a human being.

It would appear that there would be recurrent sex tendencies until the in-

dividual discovers the great truth that it is only during the incarnation periods that it is possible to correct the desire habit. During Rest, desire of any kind to which the human has given encouragement and permitted to become a habit, is constantly active, continually in the mind, actively urging to action, and there is no way to give expression to the desire.

Again and again, the mind is led along the same track. The substitute for a stimulus-exciting thought action, is in Rest, the memory which builds step by step the glamorous picture of the road to fulfillment. This picture is clean cut, logical in its detail, including every disturbing element of experience, and then, bodiless, without ability to express, with no release, with the emotions keyed, tensed, eager, there is no satisfaction, no conclusion. This process is repeated again and again to the extent that it has been given concession through life. Again let us say, "It is only during the incarnation periods that it is possible to correct the desire-habit."

DESIRE MUST ULTIMATELY BE GIVEN EXPRESSION:

Both in the Macro-cosm and the Micro-cosm it is to be noted that desire ultimately is given expression. That is, desire becomes a thing. This is a Universal Law.

Desire is like a magnet in that it attracts to itself all the conditions necessary for its fulfillment. Now this

law is worthy of the greatest consideration. It is fundamental to the most minute details of our lives. Desire is, under this law, the first step in poverty, wealth, sickness, health. Desire, being mental, expresses as physical. The body is the sum total of our desires.

DESIRE IN THE CREATIVE MIND:

Now that you have had some experience in abstract thought, we ask you to try to conceive in that timelessness, which we call eternity, of a period of duration in which there was no form, no manifestation -- only Divine Principle conscious of Its Being, formless, expressionless, and WITHOUT ANY RECIPROCAL ELEMENTS. That is to say, without responsive and responding centers.

We shall need, then, to EXPERIENCE with this unformed, the lack of a reciprocal action to its own attributes of love, comfort, harmony, intelligence and power; to REALIZE with this All-Conscious the lack of consciousness in expression; to FEEL with this All-Conscious (as a distinction in Personalness) the need of a complement to itself of individuality as a distinction in personality; to COMPREHEND with this Intelligence a lack of corresponding intelligence. In short, an awakened DESIRE to express itself in such a way as to have COMPANIONSHIP.

This DESIRE consequent upon its Cosmic Urge (the same urge as impels man) used the only method of creation possible to itself. The mind, acted upon by the WILL

conceived and brought forth a Universe, with all the detail and degree, the glory and the beauty which man, the ultimate in this BECOMING PROCESS, is capable of perceiving and appreciating.

The DESIRE manifested, must needs be, by virtue of the limitations of Unity, a counterpart of the Creative Mind Itself. As the counterpart, it must be Creative, have the ability to choose, and the power to express.

Let us recapitulate by means of the following table:

DESIRE	- Cosmic Urge;
WILL	- Self-directed Power;
INTELLIGENCE	- Omniscience;

CREATES:

Macro-cosm	Micro-cosm
Idea of Love	Love
Idea of Selection	Choice
Idea of Power	Creative Power
Idea of Self	Life
Idea of Being	Man
Idea of Universal	Individual
Idea of Communion	Companionship

As DESIRE is the moving impulse in this creation, so too, it is ever the moving principle in human action. And human action is creation on the plane of the Micro-cosmic.

Now the first action, if life is to be lived happily, is that of reciprocity of feeling love.

LOVE:

No person may or can live a truly full and complete life without giving expression to love. The only concrete way that this action can take place is in our love for our fellowmen. That is the only way. Through this emotion, expressed in its completeness, we sense God in the objects of our affection, and this sense brings a reciprocal action of the whole spirit's surge of love for us.

CHOICE AND CREATIVE POWER:

Love awakened is the basis of choice. The human has selective capacity. He can say yes, or no; he can act positively or negatively; harmoniously or confusedly.

LIFE:

Right action is the basis for the perpetuation of life - for its continuation. Life is the experience of harmonious inter-relationship with God.

MAN INDIVIDUAL:

It is possible to be a human being throughout many rebirths and never to be MAN. When and only when DESIRE gives to the expression of love; right choice; right action; and the appreciation of macro-cosmic and micro-cosmic principles -- then is MAN.

Yes, man made, by himself, "in the image and likeness" of the Father.

COMPANIONSHIP:

The recognition of this image and likeness is the sweet COMMUNION with the spirit, so essential to growth from human to man, and from man to God. The consciousness is enlarged; the self expanded; the soul attuned; the spirit unified; the man made One.

The ideograph accompanying this lesson is that of the heart as superimposed upon the eternal triangle.

The triangle, representing as it always does, body, soul and spirit. The action is, therefore, on each of these three, either independently or collectively. The nature of the action is determined by the heart with its inlet and outlet to each of these three manifestations. The heart is ever a symbol of DESIRE.

We say, "Do as your heart prompts you to do," when we ask an individual to move along the pathway of right DESIRE. And again, we often say, "I know your heart is on the right side." This refers to outflow of the purified blood to the several parts of the body.

A line below and detached from the heart symbolizes the action taking place from the individual standpoint.

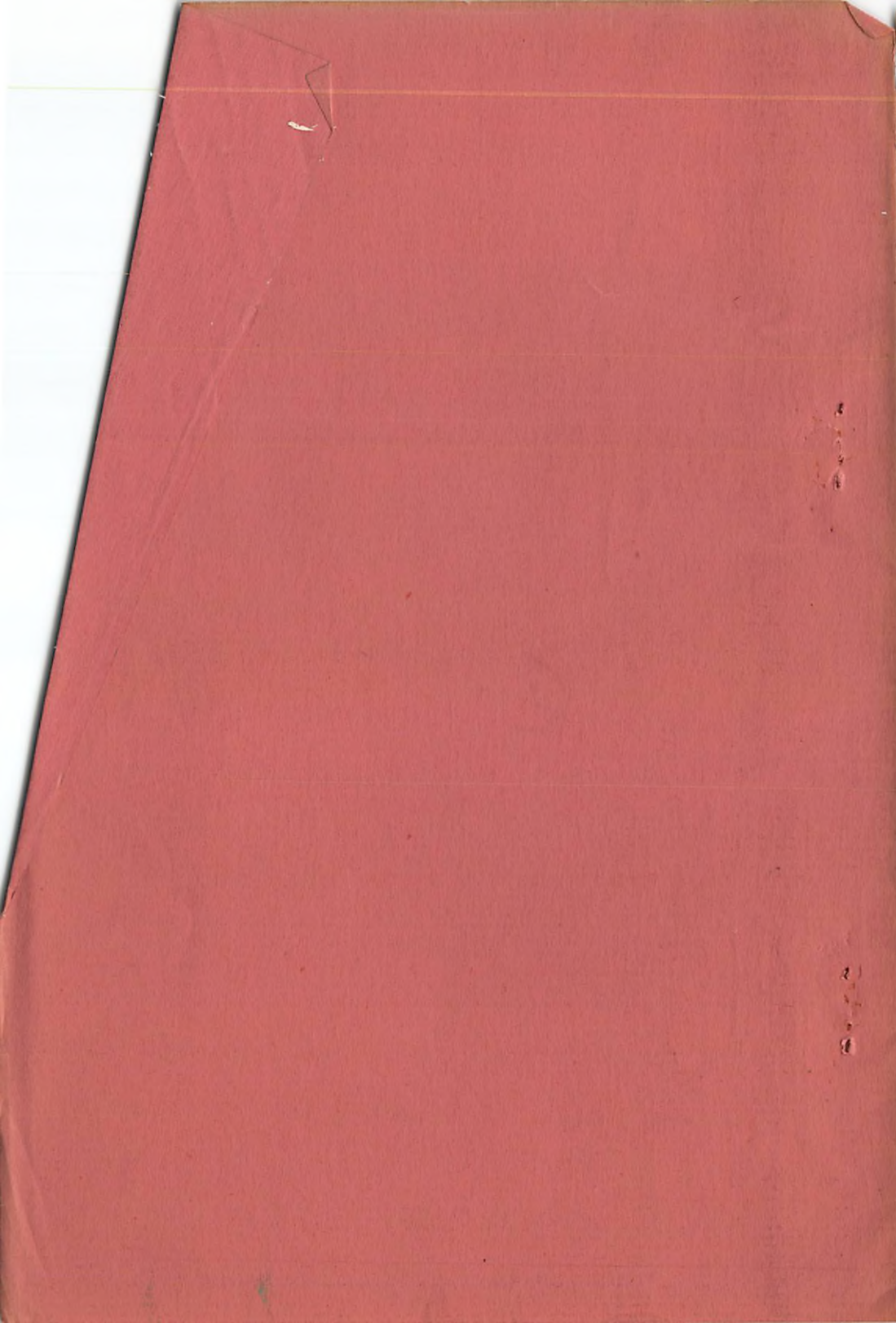
The single drop of blood is symbolic of individual purification. Much will be given in a later lesson on the symbolism of "The Blood."



COPTIC FELLOWSHIP OF AMERICA

LESSON NO. 77-78

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 77 - 78

MICRO-COSMIC MYSTERY
THE PRINCIPLES OF INTELLIGENCE
INTRODUCTION:

That there is an intelligence running through the entire universe, and expressing in all the varied forms of life, no thinking person could reasonably deny. It is observable in every animate action. Furthermore, it appears in forms of animate life up to the highest. It is to be observed that our discussion deals with a PRINCIPLE.

We can only prove that such a principle exists by finding it displayed in all life; in a word, being a common factor of expressing life. To be able to make such an observation, man himself, the thinker, must possess intelligence.

INTELLIGENCE IN MAN:

Descartes said, "I think, therefore, I am," and in this statement announced the philosophy of reason. When man can make this observation he demonstrates two truths: First, intelligence; second, existence.

I have found some persons in my conversation with men who deny human intelligence or any form of intelligence in a panicky attempt to explain life, and all phenomena as electrical action. It is difficult to pin such persons down to their own first premises when argument is attempted. They squirm away on an electrical current.

We do not want to start with a premise, unacceptable to the student. Yet in the application of logic to the theme we are to discuss, it is necessary to accept the idea that, at least, man is intelligent, using the word to convey the idea that he knows something (knows how to do something). We accept, then, the definition that intelligence in man is KNOWING. There is then -- INTELLIGENCE.

TYPES OF MENTAL ACTION:

When you take this lesson up for study you begin to perform a series of mental activities. In the first place, we choose to select this lesson as matter to give attention for the moment.

MIND CAN CHOOSE: This is an act of intelligence.

You are more or less automatically propelled to the place where the lesson was placed. You pick up the booklet. You turn to this page. As you read, the words are reflected from the page through your eyes, and as vision acts upon the various brain centers formulating thought, you bring into play the factor of MEMORY as

the words leap from the paper in a new association of ideas. You remember the words. You interpret them in a new setting.

MIND REMEMBERS: This is an act of intelligence.

This interpretation and understanding compels a discriminating process. You are pleased with the rhythm of the wording; at the choice of adjectives; at the style of phraseology, or the reverse. And you accept or reject the ideas conveyed according to your nature and education. These are discriminating processes.

MIND CAN DISCRIMINATE: This is an act of intelligence.

At times you will, perhaps stop, close the eyes and think. New ideas will come flooding in, illustrations, incidents, examples. This is a reflective process.

MIND CAN REFLECT: This is an act of intelligence.

The acts of memory, discrimination and reflection, tend to result in certain inferences, from which conclusions are drawn, and new ideas created.

MIND CAN ORIGINATE: This is an act of intelligence.

We could continue this discussion ad infinitum. Enough has been said to stimulate thought along a similar line of investigation and the perception of many

faculties of mind would be tabulated. We would then see that some of these actions are conscious, others subconscious, but all are the acts of intelligence.

INTELLIGENCE IN LOWER ORDERS:

Observe the activity of intelligence in the lower orders of life. The various grades of animals, birds, fish, insects. One of the most interesting of the lower orders of life is that of the ants. It is suggested that the student secure a text on their manner of community life; of their use of slaves, feeding, etc. Study their habits and observe.

In the meantime, the writer has had the personal experience of selecting ants from two separate colonies; from hill one, three ants were selected; from hill two, four ants. These were immersed in alcohol and intoxicated. Lying in a drunken stupor, they lay until ants from both hills swarmed over them.

Gradually it was observed that the ants from hill one, got together in a colloquy over the drunken ants from this hill. Two ants traveled back to the parent home and brought back some twelve or fourteen more ants from the hill. A discussion took place, then two ants loaded the body of a drunken ant on the back of another and similarly with the other two. They formed a line of three ants ahead, the body being conveyed, then three ants, a second body, three more and the third body, and three more to the rear. The cortege marched over the trail to home.

The ants from hill two acted in a similar manner with this difference, that the line consisted of two and a body and two. It was to be observed that each knew its own fellows, though the ants from each were of the same species, and no mistake was made in the selection or return of the wandering and erring ones.

We do not know what the fathers and mothers had to say to this dereliction from the pathway of rightness, but we longed for ears that could hear ant language and interpret the sad, sad story.

This text gave complete evidence of acts of intelligence. In meeting new experiences and new situations, with a definite idea of how to meet these conditions. It has all the earmarks of conscious intelligence as divorced from, so-called, instinct.

Even instinct, as it is commonly called, is a display of intelligence. It is a record of intelligent reaction to conditions stored up and perpetuated through the ages in the type-line of the species. However, slowly these trials and errors result in the final knowing of the better way to do, it is plainly observable, that at length that period of knowing arrives. Eventually, in spite of frequent failures, the small successes are indelibly stamped on the subjective self. From these successes there manifests an ultimate achievement.

Now, examine the life of the beaver. Note how it, too, has learned its lesson of self-protection from its foes and climatic conditions in building its home. Observe the community activity in promoting these matters for the common good. Enter the home and see the comfort attained. Here is a monumental example of industry, community spirit and the use of stored up intelligence.

Carry these observations to the domestic animals, more especially to the dog and the horse. Contacting as they do CENTERS of higher intelligent activities (man) they display almost human sagacity.

Finally in the study of the domestic animal, note how it responds to the negative use of intelligence. Unlike the undomesticated animal, which seldom if ever has a disease, the domestic animals, especially household pets, are peculiarly susceptible to every form of physical disorder. This response is no doubt due to the subjective influence of negative thought. This thought is always the result of the negative use of the principle of intelligence.

INFERENCE AND DEDUCTION:

While this discussion has been very brief, when we consider the amplitude and the ramification of such a theme, it is sufficient to enable us to accept the facts of there being intelligence as displayed in man and in animals. This we assert is the use of the Principle of Intelligence.

THE MACHINERY OF INTELLIGENCE:

No principle can operate without a medium through which it can take place. The tangible medium of Mind in man is the mechanism called the human brain. But remember the brain is not the mind. Remember also that when we speak of any organism of the human body, so far as its functioning is concerned, we likewise must include the whole body. The interrelationships of body and mind are so close that when one is functioning the other is doing the same.

The brain is a very intricate machine, the most intricate of any mechanism in the created universe, and yet is simple in its structure. The skull, a bony hollow ball, is its protective covering. A marvel of the Master Mechanic's genius is this skull in its simple organ, the brain. This brain is composed of three principal organs - the Cerebrum, Cerebellum and the Pineal Organ. (We omit the Medulla and the Pons variola as they have no part in the immediate discussion.)

The Cerebrum is the organ of the conscious mind (in the main); the Cerebellum of the subconscious (in the main) and the Pineal Organ of the superconscious. (Seat of the inner vision.)

Note: The student will note that we are for the moment giving a very brief summary of facts pertaining to the brain.

These will be enlarged upon in subsequent lessons.

The Cerebrum is the major organ of the brain and by far the largest. It is made up of some forty separate and distinct lobes, each having a certain function to perform and each of which functioning may be termed faculties. roughly, however, it is to be divided into four main divisions each composed of several related faculties. Nature designed the divisions for general purposes, and the lobes for very specific ones.

For example, the frontal part of the head is the seat of the intellectual faculties. This is, of course, common knowledge. We look at the fine, wide, and high forehead of an individual and attribute intelligence to him. Now let us subdivide again into the Perceptive powers and the Reflective powers.

The Perceptive powers surround the organ of vision, the eye. Between and above are the faculties which cognize, individualize and identify the form of the objects seen. Through these faculties you are able to segregate your child from a group and identify him. Assistance is given by reason of the faculties, of size, weight and color, which are over each eye. You are also aided by seeing the child's movements, as the faculty of motion is stimulated. Location, order, time, and tune are contiguous to these areas, as being intimately related.

The Reflective powers are above the Perceptive. The Perceptive or reasoning faculties are able to relate past exper-

iences. They can, therefore, reason from cause to effect. In their functioning they are modified by the sense of humor, operating through the faculty of wit; also by sympathy, agreeability and benevolence, the nearby neighbors.

At the summit of the head is the organ of veneration, worship, reverence, the fitting position for this organ, the great gift of God to Man. Proper training, together with Faith and Hope, is the chief object of our lessons. For it is the Conscious Mind only that needs training or can be trained. This area of spiritual understanding; this hill is the Golgotha, the place, esoterically, Jesus was crucified IN Golgotha, a high hill meaning a SKULL.

There is another large area which is used in its entirety as a means of self-promotion. This includes executive ability, secretiveness, power to eat and assimilate food, the ability to construct, to save and to defend.

Here, then, is a marvelous array of highly important specialized organs through which the one principle of intelligence is enabled to manifest in a multiplicity of individual expression. You know but a fragment of these mighty faculties of specialization, but more will be vouch-safed to you as we go on, for it is through a knowledge of their proper functioning we may begin the wonderful experience of knowing the self and in knowing the self, know others; know man, and thus realize God.

SUMMARY AND CONCLUSIONS:

We hold that:

1. There is intelligence, and that
2. It manifests in animals and nature;
3. It manifests at highest level in man;
4. It is universal, and, therefore,
5. There is a principle of intelligence, and
6. That its manifestation depends as to quality and quantity upon the type of mechanism through which it operates.
7. That that mechanism may be made perfect by cultivation.

HATI - THE "BREATHING HEART":

Posed above the Egyptian character of the letter A (See Lesson 62 · Phonetic Key Alphabet - third square) is the outline characterization of meditation or thought symbolized by a lion's head which conveys the idea of intelligence and power, and consisting of a circle within a circle with the circle:

1. The significance of the A is that all proceeds from a common beginning and is included in it. Alpha is the Greek letter A. "I am the Alpha and Omega, the beginning and the end.

2. Then follows the symbol of the Infinite Circle right back of the head of the lion figure. This circle symbolizes from whence proceeds all that is expressed, as we learned in the lesson on Illusion.

3. Again, it is a representation of Oneness. This character conjoined with the straight line represents the letter T and is the source of our one letter T, the shortened cross.

REFLECT ON THIS:

The two diagonal lines below the half circle symbolize the fall of universal intelligence into characteristic expression. It indicates cross vision or dual action involved in the principle becoming a thing in action. (You will find the symbol which represents this lesson on Plate No. 5, Symbol No. 4.)

No doubt you realize the necessity of mental concentration required to get to the depths of these lessons for there are explanations which cannot be put into words and only man's intelligence, when it becomes focused upon the subject, is able to penetrate and receive the full spiritual realization of these great Truths.

With blessings,

THE COPTIC FELLOWSHIP OF AMERICA

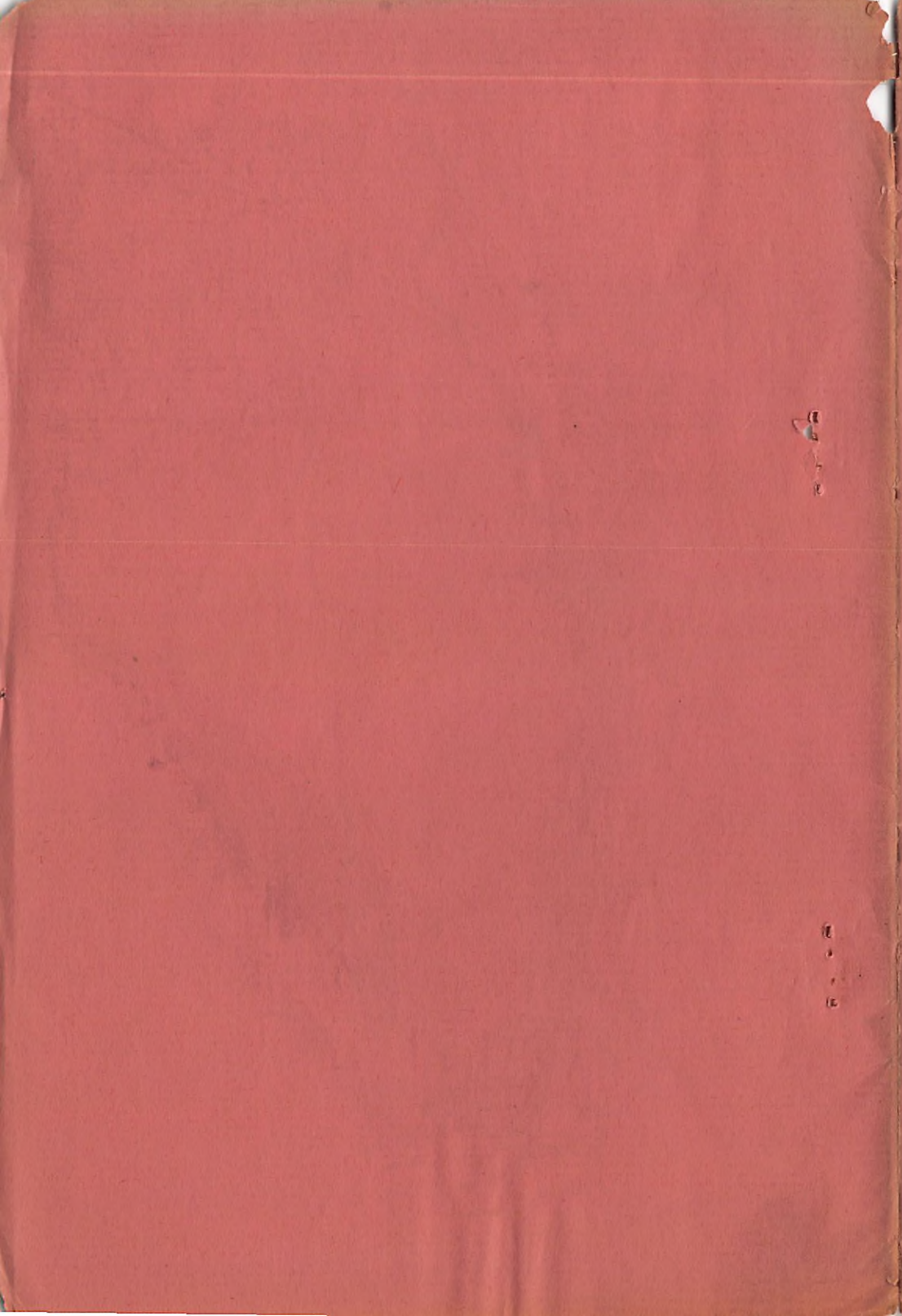
Honoree Hoyle



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 79-80

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 79 - 80

MICRO-COSMIC MYSTERY

THE PRINCIPLES OF POWER

SYMBOLOLOGY:

The ideograph accompanying this subject is called by the Egyptians SEHEM. The word signifies force.

The symbols used are the square merged with the triangle from whence the line of man emerges, but of which he is a part. It is easy to read this symbol, the square, proclaiming as it does, ALL form. This form rising from the triangle, body, soul, spirit, the source of all human power, spiritual power. These produce the circumscribed square. Man finds himself then, in appearance, "Hemmed in on all four sides". Earth, fire, water, (visible forces) and air, (the invisible force) are his limitations as well as his friends.

The greatest force is the most etheric. The unseen forces are ever the strongest. The gradations are from the invisible down to the densest matter. As violent as an earthquake may be, it is feeble in

comparison with the effect of a tidal-wave, a flood or a hurricane, and these in turn, with the force of electricity.

ELECTRICITY:

In the descending series, we find first Micro-cosmic consciousness, or the power of the mind. This in turn liberates the force of electricity, when controlled, through the inventive genius of man. In nature, electricity presents an appalling irresistible conquerable force in lightning. No ingenuity of man has yet been able to equal this power, nor to supply such a force to any of his uses. Yet in the field of electrical engineering we perceive a growing knowledge of its control and use.

Contemplate this force. Observe two clouds swept along through the atmosphere, one charged positively, the other negatively. Harmless clouds, these, in themselves. Go up in a balloon; enter the one and then the other; nothing happens to you, good or bad as you may be, except to get a good wetting. Sitting under either of them and looking up, nothing happens except the rain falls on you.

It is either good or bad, according to whether or not you want water on your garden. "The rain falls equally on the just and the unjust." But still looking up, you see one approach the other. And as they near contact, suddenly, from those soggy clouds of condensing waters, a vivid bolt of lightning leaps through the air to perhaps rend the mighty oak in

your yard or set fire to your home. And herein is a great lesson on positive and negative forces in nature and in human life.

AIR:

Several years ago, along the Atlantic Seaboard and stretching the length of Long Island, Connecticut and Massachusetts, there swept an unheard of phenomenon for that part of America. A hurricane, pushing clouds and rain before it in a mighty, mad, rushing gallop of one hundred and twenty miles an hour, tore man's handiwork of building into shreds and tatters. Wreck, ruin, and suddenly ended lives were the toll left in its wake.

Tornadoes, cyclones kill man and destroy his puny structures. The winds, with rage and fury tear and rush and hurl the chimneys of the sea into vast water spouts, and toss his million dollar vessel toythings about in its mad and irresistible fury. We ride on air in our heavy cars and trucks; we drive our pneumatic drills. With air we lift the heaviest loads. And through it we plunge in our ships of air at mighty speed. We sail on the sea of air, seemingly transcending nature's laws.

But study this envelope of air surrounding our earth for fifty odd miles. What is its pressure at sea level? Why is it 14.7 lbs. per square inch and in what direction is this pressure exerted? In every direction - up - down - north -

east - south and west. If we think of pressure as weight, then air is the heaviest of all things known to man. And supported by it we ride in safety. (?)

On a calm summer day, lying idly in your hammock beneath a shady tree with not a breath of air in motion perhaps longing for a tiny breeze to fan the face and cool the body, how little do we consider the mighty force, the power of air in motion. When the wind liberates energy to activate, it leaps in response. The summer's day is hurtled into a fury.

You leap from the hammock to reach the safety of walls. How those 14.7 lbs. hold you, beat you back. At twenty miles an hour you are carrying a hundred pound burden ahead of you. At forty miles, a five hundred pound burden, and at sixty you are being carried.

Just over the way in yon fort a flash of light is seen through the stilled air. Man plays with his cannon toy. A roar comes to your ears, and then the glass from the window from whence you watch is torn from its frame and shatters to the ground -- OUTSIDE. Now what happened? Why did the windows break? Was it a shock?

The shot caused a vacuum. From outside your windows, energy caused the air to be withdrawn and fill the vacuum: this reduced the air pressure from the outside so quickly that the pressure on the inside pushed the window out, allow the air of your room to join its fleeting comrades, and the only shock there is, is to

your nervous system.

It is the pressure of air equalized on the inside and outside of the eardrums that permits of clear hearing. When, by reason of inflammation in the Eustachian tubes, those tiny air channels leading from the nose to the inner ear, the vent for the air is closed, you have noises of the ear, and temporary deafness -- beware of colds and catarrh.

It is the pressure of air around the body which holds it together. Remove the air and the body with the lungs filled, would distend and fly apart. Prove this by buttoning your coat tightly and standing near a shooting cannon.

It is this pressure that keeps the lung movement and the blood circulating through the body. This air is permeated with energy, and this energy we breathe into the lungs.

WATER - ITS FORCE - ITS POWER:

Go with me to the beach and watch the tides sweep the sands and tear down the giant cliffs. Then reflect on that calm and placid lakelet near your childhood home. Stand on the banks of a softly flowing river. Then think of the ungovernable power in Niagara Falls.

Water in Motion is the third greatest force in nature. And water in motion is at its highest force degree when it is vaporized as steam, nearest to the etheric. The human body is about 75 per cent water.

FIRE:

The force which fire generates -- heat, is potent beyond the pen to write. The sun is life to man. Its stored up energy in the earth sustains all life. Flower and plant, worm and lion alike depend on heat. Let the temperature of the body drop too much below its normal 98 degrees Fahrenheit, the blood congeals and death ensues.

MATTER OR EARTH:

Matter due to its lack of fluidity, displays strength, but does not reveal power readily. The rock of Gibraltar stands frowning over the great Mediterranean Sea, a symbol of strength, but not of power. Only when in motion does matter reveal power. The falling rocks, plunging down the mountain side; the violent upheavals of nature, as in a lava flow, are the rare exercises of matter as force or power.

The body is made up of 25 per cent material elements. These elements are animated by the electricity, air, water and heat in the body and express as energy. Moved upon by mind, we speak of the activity of this composition of elements as having power. Inert matter is powerless to act; it is acted upon.

THE LEVER - A SYMBOLOGY POWER:

The principle of the lever is another of the symbols used in the ideograph. Like the human arm, with its fulcrum at

the elbow, it suggests force. A blow in the face from the fist would be a practical application of the principle.

THE COMPOSITE SYMBOL:

The figure suggesting a partially decapitated bird symbolizes micro-cosmic power as detached from macro-cosmic power, and as applied to any form of animate life, using the principle of power to successfully cope with physical conditions it encounters. It serves to remind us that we must distinguish between macro-cosmic and micro-cosmic force and power. The vital element of energy is strongly suggested.

POWER - NEITHER GOOD NOR BAD:

Now then, we have been dealing in the main with the principle of power, and as far as possible, without discussing its control and its use. Undoubtedly, all these forces of nature, being a part of the Creative Order, were made to test man's ability to discover, fathom, prove and use. Man sees himself in the midst of atomic action, perceptible as the four elements, his friends or his enemies.

In electricity he has made the discovery that he can utilize a dynamic power for his good or his harm. He finds it everywhere about him, and he converts it, through his huge dynamos into light, or heat or power to bless himself. And this electricity does not care HOW man makes use of it. It will warm him, light his home, sweep his floors, wash his clothes and bake his bread. It will

electrocute him with equal unemotion. It blesses or curses, as man directs.

The waves, the tides, majestic waterfalls, rivers, and oceans challenge the genius of man, and question his knowledge of right and wrong.

Our early ancestors may have gone daily to the banks of the stream to drink, and there, on sunny days, have seen their clear reflection in some placid pool. With undeveloped minds, how easy was it to think that image a being of real substance, dwelling in the waters; to deify and perchance to think of it as good in supplying water for their thirsty throats. But one sad day, leaning too far over the bank, our Adam fell in, and he had'n't learned to swim.

His companions believed his drowning motions were caused by his being seized by forces in the water's depth. They, therefore, peopled the stream with DEVILS or bad gods, thereafter, and thus they came to fear the one and to worship the other. Yet the smiling stream continued its serene course through the meadow happily unaware of being good or bad, and it was neither the one nor the other. Yet power it has to make the mill-wheels turn or carry the unfortunate craft, in its rapid current, and crashing against some unseen boulder, to bring its victims to an untimely end.

Fire likewise warms our feet and hands with equal disregard as to whether it burns and curses or heats and blesses.

Pompeii sent its shower of burning ash and molten lava to catch its helpless victims unaware. It had no wish to punish or to kill.

Control of all forces in nature and their use for positive purposes is eventually obtainable. During the past 60 years there has been more progress in the control of the uses of Nature's powers than in any subsequent period of 2000 years. We began some 125 years ago to scientifically investigate the laws of nature; to know the meaning of the principle of power.

PERIODIC PROGRESSIVE PERIODS:

It happens that definite cycles occur very nearly each 2000 years in which there is an abrupt demarcation from the PATH OF THE CONSTANT. The end of a cycle declines, and merges into a new cycle as evolution projects a merely spontaneous out-thrust into a mighty future.

This cycle begins with new lines of thought; new concepts of the cosmic; new ideas of nature; new mental attitudes. It results in almost overnight expression in new forms of living conditions; inventions, science, commerce and industry.

In such a revolutionary epoch are the people of the world today, and they do not understand; cannot comprehend the new world that has been discovered, and in which they are living. Thus we have chaos, strikes, wars; changing governments

and national jeopardy. This brings want, woe and unhappiness to those uninstructed in the vital force and power of life -- the MIND.

RE-BIRTH:

Souls that have been developed through the ages to some understanding of man's needs, are here again in vast numbers. They have had perhaps from 100 to 800 years of inaction, yet dwelling in the cosmic, have new perceptions derived from this association and are here in unusual numbers with diverse attitudes of mind.

Some will fill the fields of science; others of industry; and many will be false teachers. Some for personal gain and some to teach the doctrine of greed, and wars and hate. But there is an army of partially awakened souls, incarnate in this great epoch of duration, who will do much to help man, and to help man help himself. There will be many to give a rudimentary but meager concept of right living as a result of right thinking.

There is a spiritual hunger and thirst to be assuaged. The answer to the Bible promise, "But out of Egypt will I call a son," seems to be given by the appearance in America of Egypt's Master Voice.

The need for you, dear student, is to ally yourself most closely to these teachings and to the Coptic Fellowship of America which brings them to you.

I've got to get organized
I will live with intention
I will develop emotional stability

Dr. Rhodes

June 24

Relaxation + rest
Discipline + confidence
Peace + Courage



EGYPTIC FELLOWSHIP OF AMERICA

Re need
to get on
demonstrate what I
want.

LESSON NO 1 - 82

EGYPT'S MASTER VOICE

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 81 - 82

MICRO-COSMIC MYSTERY

THE PRINCIPLE OF VISION:

It is expedient and wise at this time to urge the student to turn back and go carefully over the last five lessons of Micro-Cosmic Mystery, and to note there is no more a mystery when they are viewed as a whole. You are well on the road to convert mystery into mastery. You are to take the mist out of the former and to put a mast on the ship in which you are sailing through life, a mast which will bear the sails, stand the strain of wind and weather, through storm and stress and carry you safely into the calm harbors of the perfect plane on which you will rest in peace and comfort while awaiting your rebirth to a life of more complete understanding and usefulness. The SEQUENCE of the lesson is to be given great consideration in view of this and also to the three which will follow.

The lesson on Illusion indicates there is a way to the understanding of Reality. It shows that the idea of duality is to be abandoned and that a true concept of unity be established. In common with all

the lessons it explains a Principle in its true and reverse aspects. It asks you not to be deceived by outer appearances.

The lesson on Idealism naturally follows and must have convinced you that it is possible to attain an idealistic attitude of mind and convert the ideal into practical living. This must be possible if there be a Principle of Idealism which the lesson has definitely settled as being the case.

Proceeding from IDEALISM is the consequent Principle of Desire. To be aware of the existence of Reality and the non-existence of Illusion (as an eternal verity) would be of no value unless and until the student transforms valueless desire into IDEALISTIC DESIRE. This lesson not only reveals this as possible but points out the way. This way is through the use of the Principle of Intelligence, a master lesson to embody and fix deeply in the consciousness.

Then follows the great lesson on POWER. You may accept the teaching of Intelligently directed IDEALISTIC DESIRE and be barren of the POWER and force to put it into practice, until you have been awakened to the latent Principle of Power within you. Awakened and directed by INTELLIGENCE, you are on the road - well on the road - to mastership. But you have not yet arrived. The ancient Atlanteans made more, though not greater discoveries than you have yet learned. The Coptic Fellowship of America will bring the ancient teaching to you in modern

language, bit by bit, until you have built a marvelous mansion.

"Build thee more stately mansions,
O my soul,
As the swift seasons roll,
Leave thy low-vaulted past.
Let each new temple nobler than
the last
Shut thee from heaven with a dome
more vast,
Till thou at length art free;
Leaving thine outgrown shell by
life's unresting sea." --Holmes.

And now an added complement to the foregoing lessons is to be given you in this lesson on the Principle of Vision. And let it be emphasized that every line of the above is distinctly a part of the lesson.

EYES THAT SEE NOT:

Jesus said "Eyes have they but they see not." Repeatedly in the Bible, the idea of not being able to see with the physical eyes, the things of spirit, is stated and reiterated. When in the process of restoring the sense perception of sight to the blind man Jesus said "If thine eyes be double, then thy whole body shall be filled with darkness, but if thine eye be single, then shall thy whole body be FULL OF LIGHT." Can you interpret this, dear reader? Can you likewise interpret, "The EYE of God is too pure to behold iniquity? Or "The All-Seeing EYE of God is ever upon you?" And have you ever noted the ONE EYE of the Masonic Emblem? Again, "No man has seen God at any time." Do we not know that

MANY HAVE SEEN GOD but none with human eyes?

VISION - AND THE PRINCIPLE OF VISION:

Do you not perceive in the questions asked, an answer as to what is vision, and what is the Principle of Vision? Can you not fully understand that eyes do not see? The eyes respond to certain exterior stimuli and set up a vibration or picture on the retina which in turn stimulates an action of the brain to function and a Universal Vision perceives, sees. The precept is then translated into a thought to be merely registered or acted upon.

We should like you now to look at Plate No. 5, Symbol No. 6, drawings. While doing this, recall that every principle, fact, and truth in the macro-cosm is to be found in you. Intelligent philologists have stated that every character of every alphabet in every language is to be found in the human body. Observe that the right ear forms the letter G; the eyes, the letters O O; and the left ear, D -- the word GOOD is evident. Now see what happens ~~when~~ we put ONE EYE in the forehead. Reflect then on this, "I will write My name on your forehead."

This is explained when we state that the organ of vision is the pineal gland. This gland is often spoken of as an atrophied eye. It is sometimes suggested that man at one time had three eyes. While the foregoing may be based on fancy, one truth is evident. In addition to being very interesting, it has the virtue of according the power of spiritual vision to man. The

review of the lesson on Intelligence will reveal the close association of this pineal organ, the Eye of the Spirit, with the faculties of Veneration, Faith, Hope, and Righteousness. To the lessons we are now enabled to add:

1. God is in man as Reality.
2. God is in man as Idealism.
3. God is in man as Desire.
4. God is in man as Intelligence.
5. God is in man as Power.
6. God is in man as Vision.

THE SYMBOLOGY OF VISION:

The ideograph is the outline of a lighted torch, to be carried in the hand of man. The three interior symbols are the Egyptian characters for the letters S, A, and H - SAH.

The symbol at the right is that of an Atlantean Master in outline, with no eyes in evidence, but in the attitude of observing by seeing. That is, using inner vision. This outline is stripped of all human adornment and clothing except the insignia of his Mastership, the head-piece and beard. It is significant to note that the torch outline is nearly identical to the outline of the modern electric bulb. Viewed from the side, it represents the eye - the retina and the inner organ - in short -- VISION. This power to

envisage includes:

The vision of God as man.

The vision (perception) of time, place, condition and circumstance.

The vision of continued life and re-birth.

The vision of love, good will, and community good.

The vision of unlimited power.

CULTIVATION OF SPIRITUAL INSIGHT:

Place a lighted candle about three feet from and a little above the eyes. Look steadily at the flame for a period of 30 minutes. Keep the gaze fixed unblinkingly - unwaveringly. If the gaze wavers, stop until the next day. Keep trying until you can employ 30 full minutes (you will have to learn to estimate the time, as you are not to keep peeping "to see how long you have been.") On the next day after a successful 30-minute period of preparation, print in BLOCK LETTERS on a white card 3 x 4 inches, the sentence - "GOD IS IN ME AS VISION."

Now look at the candle three or four minutes and then fixedly on the card for the same length of time. Then back to the candle and repeat the process. On the next day do the same, with the addition that you place the right thumb upward across the forehead, covering the hair for an inch above the forehead line. Repeat the process of mental fixation upon the card. In the same manner if you desire to

increase any faculty, proceed as outlined, printing the desire on a card, such as:

"GOD IS IN ME AS PERFECT HEALTH (or AS PERFECT KNOWLEDGE," etc.)

Should the desire turn to practical things as securing a job, use "I HAVE THE POSITION I WANT AS.." (Whatever it may be)

For greater courage: "I AM FILLED WITH COURAGE."

For a life partner: "I NOW SEE MYSELF HAPPILY MARRIED."

The question may now arise in the minds of some "If I, as a result of past incarnations have not the development necessary for understanding principles, is there any chance for me to meet this deficiency?" The answer is "Yes." Notwithstanding any limitations of physical structure, heredity or re-birth there is ONE THING which is never lost. It is "THAT" which we have hitherto discussed. The "THAT" is the DIRECT connecting link between God and man. "I am THAT I am." It is never lost though often misplaced, hidden, buried. You can meet any conditions which the past or the present impose upon you. You are able to bridge the gap which seems to separate you from the source of all. You can come into the Christ Consciousness.

The method is that which we have just outlined. Day by day continue the use of this concentration, using the foregoing ideas and enlarging on them. This is the WAY in which you open the flood-gates of the All Knowing, Omniscient. Constantly

assure yourself that you are an individual (that which cannot be divided or separated) and that all that is in the universal (one truth) is likewise in you. Announce that you are AWARE of this UNION. Deny that there is division. Affirm that there is an unbroken "tie that binds." So far as incarnations are concerned, affirm that YOU ARE YOU now.

State that what may have been an incarnate no longer exists; that that period of Duration is ended in the eternal present and the everlasting now of yourself as SELF has no power over you in any way. Do this for it is true. Realize that it is true. And hereafter give NO THOUGHT at all TO THE PAST. It is dead. Out of this practice there will come flowing into your consciousness the great truth, the greatest of all truths, "I am the way." No longer, then, will you seek for A WAY. Resting calmly in the Christ Consciousness you need no longer affirm, state, or announce, you will know "I AM the way."

PRINCIPLE OF TRANSITION

SYMBOLS AND CHARACTERS:

The presiding deity of ancient Egypt over the period of TRANSITION was the god Chu. The ancient Egyptian key alphabet shows the word Chu to be composed of two characters. Ch, pronounced as in CHorus, is represented by a disk or wheel cross-hashed with dark lines, and signifying a state or condition of inactivity. The disk is in reality a circle or the shell of a sphere, in which the soul awaits

re-birth. IT ALSO REPRESENTS AN EGG AWAITING INCUBATION. The U is, as a hieroglyphic, a baby chick, the symbol of new life or resurrection. From this source the custom of giving eggs and chicks at Easter originated.

In the Ideograph a kneeling figure with mourning FAN is bidding adieu to the physical departure, and to the spirit about to take its abode in the astral realm. A stork stands ready to carry the soul to its place of re-birth at the appointed time. The CH is poised between and above these figures in a state of awareness to the unreality of sorrow and to the messenger vehicle which will speed through spaces to re-install the soul on earth. It is altogether a very pretty story this symbolism presents, of life, or spiritual growth, of the turn of the wheel and of resurrection. The lines of force within the circle show growing power, the characteristic attribute attained by rest.

TRANSITION IN NATURE:

The process of transition from life to life and of suspension between these two manifestations in the physical is observable in all animate nature. The most understandable illustration is the egg. The assembly of materials for life is contained within the shell. The period of incubation, in which heat and moisture only are required, takes these materials and transmutes them into all that goes to make the baby chick. Similarly is it also true of the human soul. It differs in one respect. The egg has no consciousness of cosmic action. The soul does. The egg is

subjective and acted upon; the soul is self-propelling, aware of the operation of mind within. It works out, in this mental realm, the negative aspects of its past experiences. It looks with VISION on its past and discards, forgets, the trivial, to retain only the vital. It looks upon the essay into objective life again as essential; the matter of memory of name, place, and condition as of no value. It retains the sum total of all experiences, as a seed for transplantation; the germ of ITSELF.

Seeds of every sort are persistent reminders of a transition period. It is worthy of your time, dear student, to test your contemplative and reflective powers by planting a seed and watching it grow. Take a common water glass. Fill three-fourths full and put on top of it a half-inch thick piece of cotton. When cotton has become moist, place on it 2 or 3 bean seeds that have previously been soaked for 3 or 4 hours. Cover with a moist piece of cotton. Watch it swell (with pride perhaps) - watch the cotyledons pull apart to break the shell of its enforced captivity.

Observe the rootlets slowly spreading out for water, nourishment; and the cotyledons themselves re-generated into a fresh green storehouse for the plant. Observe the embryo unfold into tiny leaves. How the plant grows, so long as the storehouse of its food supply remains. When that is absorbed into the plant, the cotyledons lose their form, wither, pass away. Were the seed planted in the ground, the roots contacting nourishment from this

source, would not rob the storehouse of ALL its supply. This is newness of life, "Born of water and of the Spirit," "Born again," "The Resurrection," in man the renewal of Christ Consciousness.

MAN'S TRANSITION PERIOD:

From this transition period there is no escape until man learns his lessons well. While we live in eternity now, as much as we ever shall, we do not yet live fully. THE GODS ARE SELF-PERPETUATING. There can be no eternal life for man except through his many transitions - every form of physical life, in the end, gives up its own life for that of perpetuation. When it no longer appears necessary for an incarnate to pro-create, and there is total abstinence of sex and sex experience, then uninterrupted eternal existence begins. For "If ever the silver cord be loosed or the golden bowl be broken, or the pitcher broken at the fountain, then shall man return to earth, and the spirit to God who gave it."

The poet sings of mystic things,
And in a mystic vein.

The reader may wish to have a full interpretation of these expressive lines. We pass you the key to the mystery. The "silver cord" refers to a certain male organ. The "broken bowl and pitcher" to the female. When our understanding is complete, the process of creation as man now uses it, will be from within. Man will become androgynous. Until that time arrives we shall "continue to return."



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 83 - 84

EGYPT'S
MASTER VOICE

THE SACRED TEACHINGS
o f
THE COPTIC FELLOWSHIP OF AMERICA
MICRO-COSMIC MYSTERY

LESSONS 83-84

THE PRINCIPLE OF GENIUS

THE SYMBOLOGY

The Egyptian Master sits in a state of perfect conscious awareness that genius is to be given expression. He is not only aware of the approach, but capable of recognizing genius when it arrives or when it manifests in man.

When double outstretched arms have a dual significance. The welcome of genius to earth; the double source of genius, or its dual cause. The divided disc of the circle represents man AND GOD. The detached line, the INDIVIDUAL EXPRESSION of genius. The double significance again symbolizes the genius of the hands and of the head; dexterity and skill of the body; flexibility and ingenuity of the mind.

GENIUSES NEEDED IN A PRACTICAL WORLD

The world needs the man of genius.

Science and invention remain in a static without the mind and hands of such men.

Edison the man of inventive genius, has given music to every home through the medium of the phonographic records; he has supplied the world with floods of light; has lessened household druggery and elevated the housewife.

The successful Wright Brothers presented the world with wings, to fly as birds fly.

McCormick took the toilsome sickle and scythe, and gave the American farmer and the world the mowing machine.

Henry Ford gave the world a rattling good car.

These geniuses in mechanics, sound and flight, came to the world to fulfill a mission of progressive development along essential lines. For whatever they maybe contributed to invention has come through contacts which they daily made with their other selves in the realm of the unseen. Such as these, are those who were re-born to read the cosmos, and to intrepert it in terms of principles. Such as these were born to read the relative and to gauge and supply its needs.

POTENTIAL GENIUS

Now we lay it down as axiomatic

That ALL persons were born with the power to become a genius in some respect. And when we say "Born" we do not mean that the Deity took any overt act in the selection of the part of any individual is to STAR. On the contrary I DO MEAN that every one is born to fulfill a divine will and purpose. That purpose is EFFECTIVE in each incarnation. Therefore when the term "born" is used it signifies a re-incarnation, and the elective purpose for it.

No plan could be complete that omits any part of the mechanics of its operation. The universal working on the scale of the macro-cosmic, conceives as ENTIRE PLAN in which generic man thru the ages plays a COMPLETE part. In the micro-cosmic, individual man works out through each successive re-birth one phase, in which in that period he is the genius.

And yet there are very few who fulfill the cosmic purpose of each re-incarnation. There are far too many who never inquire into the great truths and PRINCIPLES which govern life and human understanding and the knowledge of these principles is essential in right living, healing, making things happen. It often seems a strange thing to us that in some way the teaching of the Coptic Order is not brought to larger numbers. Do you, dear Student, tell your friends? Why not send us a list of the names and addresses of

all the people you know?

BORN TO READ THE COSMOS

Many have come to earth (been born) whose contribution to the general good is that of having an inherent capacity to read and interpret Cosmic principles.

Now, one who can read the universe must be able, likewise, to understand our own planetary system. Certain it is if there be a common relationship between man and the world of objects and things which immediately surrounds him, it follows that there are planetary influences existing between all the planets of the group. A notable example of which, in the physical world, is the attraction of the moon on the earth resulting in the tides.

It is not our purpose under this subject to discuss these influences and their potency on human life, as this is more fully enlarged in other lessons. But rather to call to the mind that there are cosmic forces governing the advent of a genius, and that genius being intimately related to the cosmos is enabled to understand and interpret these forces.

Among these we must include the greatest genius of all time the religious prodigy, Jesus. Born under the influence of the star of Bethlehem

which guided the wise men of Egypt, of India and of the blessed isles. Probably England and Ireland, the first lands of the Atlantean submergence to re-emerge.

His title to being a genius lies in the following truths he gave to the world.

1. God is not a Being to be feared, rather He is Love in its complete essence. Man needs to learn that he can only express love to the Deity as he does to his fellow-men. "Thou shalt love thy neighbor as thyself. In this is the law and the prophets.

2. That the ancient Hebrew teaching of the Law of Cause and Effect is perfect but incomplete without taking into account the factor of love. Jesus said, "I came not to destroy, but to fulfill the law."

Rendered in comprehensible speech he meant, whatever of wrong man has done, which would, naturally, bring him suffering, can be neutralized by love and its effects made null and void. And this is true for not only this but for all past incarnations.

3. That the way to a complete understanding of this Law of Emancipation is through a knowledge of the Christ Ideal. The secret of these ideals is hidden in his many parables

and is really known to but few of those who carefully preserved his more exact and literal teachings. The Coptic Temple of Egypt is the true guardian of this preservation.

THE FIRST-BORN

That primal love is a great factor in the production of a genius seems to have been borne out in the experience of the ages in the eldest child, the first-born. Frequent reference is made to this probable fact in the Bible. And it is to be noted that a very large number of illegitimate children are geniuses.

This leads us to suggest that at the time of conception the parents of these children were in a primal love frame of mind. This tends to attract the DISCARNATE soul awaiting liberation to make his essay through the medium of this incarnation. First unions of boy and girl are closely attached to celestial realms. The ecstasy of the love meeting and mating bring into action transcendental forces and the knowledge of Divine Principles, as it were, spontaneously.

THE MECHANISM OF GENIUS

It would be vain to outline the mental nature of genius without some discussion of the channels through which an individual genius must function. We have

suggested something of the physical aspects of the brain. (See Vision.) We now will discuss in a very brief way some further faculties of MUSIC which are denoted by width and fullness over the outer regions of the eyes, and width and fullness about $1\frac{1}{2}$ inches back from the forehead on either side.

The faculties of INVENTION are number, order, continuity, causation and constructiveness----to which is to be added intuitive perception. These faculties are observable in broad ridges directly under and at the extreme ends of the eyebrows; in a broad forehead at the hairline slightly protruding at the center; and to constructiveness as before noted.

The EXECUTIVE is noticeable by great width over the ears, almost to the point of bulging out in that place.

The RELIGIOUS has, usually a tendency toward aquiline features with the point of the head high $1\frac{1}{2}$ inches back of the hairline.

We could continue this discussion of the "earmarks" in the physical which indicate traits of character and the type of genius of each individual, but that would be within that would be within the scope of a different subject. We have aimed to show that if you do not know wherein lie your native talents,

you should get that information from an expert in order to bring forth into visibility all the powers that LIE within you.

METHODOLOGY

In concentration as in lesson of this name claim:

1. I am a child of the One.
2. As such I know there is a purpose for my life.
3. I desire to fulfill that purpose.
4. "The end is in sight from the beginning." I can therefore KNOW that purpose.
5. The "Hidden Self" (See next lesson) will reveal my powers to me.
6. I await that perception.

NEXT DAY (Use candle as in LESSON ON VISION).

1. Hidden self in me tell me now what I need to know and to be.
2. I await that revelation.

WHEN DISCOVERED

1. Intelligence in me, GUIDE me to the opportunity to express my genius as-- (Whatever it may be.)

2. I am shown the way.

3. The power is in me to fulfill my destiny.

Then put the whole soul and being into ACTIVITY. Use every principle you have learned. Think of POWER----FORCE---ENERGY---INTELLIGENCE---ANIMATION---HIDDEN EGO--AND WORK.

THE SACRED TEACHINGS

o f

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MACRO-COSMIC MYSTERY

LESSON 84

THE PRINCIPLE OF UNITY

The student is now referred to the lesson on this same subject which concluded the series on Macro-Cosmic Mystery and to note the meaning of the symbology therein, remembering that is the concept of the universal.

In the present symbology a different phonetic spelling is used for the same word, and different pronunciation given---AHMEN. The character are the A as represented in the arms

and hands of the figures; the M as represented by the square, the tool of masonry and building. The N is rather ambiguous.

This ideograph describes the condition of the individual in perfecting his unity or at-one-ment and suggests a PROCESS in completing the true square through the use of the tool (what he already knows by reason of what he has done) of his trade. The final result will be unity and the present situation his concept of it.

THE HIDDEN ONE

How true this concept of progressive effort toward completion is. You dear student, have your work to do and yet somewhere, deep in you, you know you can do it. You can if you wish. It is your task to take the initial step in this process. Each succeeding step will be easier, as soon as you let go of all your preconceived notions, and with faith ascendant, unwaveringly, go ahead.

ILLUSION, IDEALISM

We ask you to make no compromises with the self-desires at this time. Will you not immediately re-read all the lessons on Macro-Cosmic Mystery. Then side by side in your thought place the last right lessons on Micro-Cosmic Mystery. Define for yourself---Illusion, the world we live in inhabited by images of

things and people, conditions and circumstances, ideas of good and evil; the following lesson Idealism---build up a faultless ideal for your life. Picture yourself as living in tranquility and calmness, in peace and harmony, surrounded by comfort, the results of prosperity, a rich consciousness, in health and strength, vital, ready.

DESIRE

Now turn this ideal over to Desire and let that desire be an ardent one; rest neither day nor night until it drives you, rather than that you must flog it.

INTELLIGENCE

Apply INTELLIGENCE to the selection of first things first. Blue print your days, weeks, months and years. Schedule your life. Give 20 minutes a day to mental training, and a like amount to practice.

Then re-study the lesson re Power. This, as a principle, can be useful in practice, only as INTELLIGENCE is the directing agency of this unmanifest force.

The lesson on Vision is a natural sequence and carries us through a logical process of thinking. Since it is based on correspondences with a faultless concept of the Macro-Cosmic, there

is much you will be able to use in a practical way.

TRANSITION

The principle of TRANSITION now invites further study and reflection. It is an ancient saying that "Man is born but to die." To which could well be added "And he dies but to be born again" (die in this respect signifying casting off a physical body). But what, I ask you, is life save preparation? Each day is a preparation for the next; each week for the next. And so is each year, until we reach that age when days and weeks and years have no more any meaning to us. The sum total of these years passes with us to that place where we shall view new scenes with a wider range of vision and with an elective capacity according to the effort we make in the glorious now.

Get then a picture of the self in the endless circle of eternity making adjustments in your life in harmony with the plans you definitely create in the period of rest. Make sure, too, that you will be happy in that period of DURATION.

GENIUS

Now you are here on earth, dear student, living in the eternal present and the everlasting NOW. So we do not want you to give undue emphasis to the ideas of the after life. Rather we would

want you to think of the GENIUS that lies in you. When Gladstone wrote his first book at the age of 83 he displayed a genius that you can equal poet, artist, musician. Some greater inner urge is working in you pleading for the real you to give expression. To express that unity which lies in the world of Reality, from which there has now faded, we hope, the picture of Illusion. And then you are quite ready for this lesson.

UNITY

Generic man and generic man alone finds a place in God Consciousness. You find your place there when you perfectly portray that one single concept which the Creator has of mankind. The symbolic Adam stands as the prototype of that figure. (That is, he did before the alleged "Fall.") He was man, and that was all there was to it. Just man.

Jesus in his last earthly incarnation most nearly approached that ideal. "I am," he said, "come that ye might have life, and that ye might have it more abundantly." Again, "I am the way, the truth and the life; no man cometh to the Father but by me." In these He illustrates the consciousness of his unity with God.

It is this Christ Consciousness that you and I, dear brother in Christ, are to develop. That is why we need

to adjust our lives in the balance of Principles. For founded on no less than cosmic principles can any person hope to at any time, cease the turning of the wheel, and escape to those elevations wherein God and Time and Man are One.

Now the Secret Ego is aware of all this. As in the Ideograph the worker used his skill of hands and body as an artisan in building his square, the all-intelligent inner self looks complacently on. Shall mistakes occur in the structure? Not IF the workman listens to the guiding voice of his inner self, the Hidden One.

GOOD PRACTICE

It is good practice if you wish to accomplish some worthy purpose to conjure up in your mind a VIVID picture of this inner self as a reality.

Suppose you are a salesman and find yourself timid in ringing doorbells or calling on a prospective customer. Talk to this self. You might say to this self, "Henry, you are not timid; you have self esteem; you are resourceful; you know what to say, how to act, when to keep still; you understand fully all the good points of this business I am selling. Now, Henry, go with me. I will be your mouth-piece. You do just what you want to do; for I KNOW YOU KNOW JUST WHAT TO DO."

This creation of an inner self is

no creation at all. It is in fact, a fact. It is a reality. It possesses Omnipotence. It is Omniscient. It can never fail you if you do not fail it.

Thousands of persons have cultivated this habit of recognizing the inner, the Hidden One, and made tremendous successes of their business through this recognition and using this assistance.

Remember Henry is ever ready WHEN YOU HAVE BECOME ACQUAINTED WITH HIM AND KNOW HIM AS YOUR UNFAILING FRIEND.

THE SEQUEL

And what is the sequel to this mode of recognition? My friend, it is completion. It is arrival at a point where the outer self so submerges its identity in the inner, that the latter does all the work. And why? The answer is THAT SELF is God in you. "Believe me, I am in the Father and the Father in me."

"But can I knowing this is God call him 'Henry'?" Why not? That is your friendly way of talking to your real self; of using the mighty power that is yourself. No matter what name you give this identity, Henry, James, or John, you are taking a lesson in Unity each time you use this wonderful friend.

You may talk of Unity in a dogma-

tic or scholarly way; you may take all that I have written to you as an intellectual and agreeable fact, and then not use this knowledge, force and power, and you will never arrive at a genuine concept of what unity really means.

But, my friends, it can become so much a matter of second nature that in a short time THE NEED FOR THE DEVICE will vanish as you have made the self and the hidden one, in reality ONE. This merging of the twain is what Paul meant when he said "Let that mind be in you as was also in Christ Jesus."

GOOD AND EVIL

A few words on the topic of good and evil are an essential need as a conclusion to this lesson. The poet says,--

"There is neither good nor bad but thinking makes it so." This is a true and a wise saying. Good is a relative term. It is our means of contrasting a pleasant, agreeable, right responsiveness to a negative and unwanted opposite. And bad, or evil will bear the same definition from a negative standpoint. As "darkness is the absence of light," so evil is the absence of good. These non-existent things, good and evil, are pictures which are to be erased from human consciousness. Let Henry be the answer. He is forever bringing results that make life happy. Then we live in a state of being and the answer to the

Problem of good and evil is solved where "I am." This is the state of existence. There is no good; no evil; there is only that which is.

With this lesson we conclude the series on the micro-cosmic principle. There are yet other principles to be dealt with, and other mysteries to be solved. We shall deal with them in due season; for you will have lessons on the Messianic Mystery and the Great Mother Mystery. But these will not come now. You shall also receive some very practical instruction on the USE of principles in every-day life.

Perhaps the most interest is to be found in our love life. Our next series of five lessons on Attraction, Marriage and Home will follow.

Shirley V. Joyce



EGYPTIC FELLOWSHIP OF AMERICA

Named by control
has almost completely
over his lungs and heart.

LESSON NO. 85 - 86

How to handle negative thoughts
to-ward.

Cancer treated metaphysically

EGYPT'S MASTER VOICE

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 85 - 86

MENTAL AND SPIRITUAL HEALING
MIND AND BODY

In beginning this series of lessons on spiritual and mental healing, it is our purpose to introduce the subject as a unit to the student. Therefore, while the basis of the instruction has already been laid, we shall teach you as though the whole subject were entirely new, not teaching it by recapitulation, which would be tiresome, but by means of a new approach.

Thus, the series will comprise a treatise on the subject, independent of any of the lessons heretofore given. In the first place, then, rather than teach in a dogmatic way, we shall try to CONVINCE you of the facts of reality in a manner that can brook no denial.

MIND:

Emerson stated, "There is but one Mind, and every man is the inlet and the outlet to it and to all of it."

Shakespeare said, "Mind is form and doth ye body make."

Browning argued that "Thoughts are things."

Jesus said, "Hear, O, Israel, the Lord Thy God is One."

Now it is not merely by reason of these statements that we would undertake to build a philosophy of health and healing on a premise that there is but one Mind. They are quoted as conclusions which the authors drew through a process of reasoning based upon infallible facts, facts which are observable in their operation, hence, truths based on immutable laws. In the light of this statement, let us examine the following observations:

1. Man is intelligent.
2. Animals show intelligence.
3. There must be a source of all that exists.
4. Intelligence exists.
5. Intelligence, therefore, has a source.
6. We observe intelligence is displayed in all nature.
7. Since man can perceive intelligence in operation, there is a COMMON factor between himself and that which he recognizes.
8. When man finally expresses the above in his thought or words, he has created a concept.
9. This common factor of intelligence is recognized as the activity of mind.
10. No man would deny that he has a mind. It is the operation of this mind which is called intelligence.

11. Man is forced to the conclusion that the mind he possesses is not his, privately and only, for all that he knows, others may likewise know, EXCEPT that which he creates. Such a creation must have a source.
12. So, Emerson, Shakespeare, Browning, Jesus, and you and I meet together on common ground. We know there is only one Mind.
13. We know that we can use that Mind up to the limits of our consciousness.
14. We know that power (force) is likewise universal and that the individual USES this power. We continue until we strip man of everything but a physical body. Reduce this body to its constituent elements and these in turn to etheric substance and all is reduced to Mind. But man, reduced merely to the physical body, is a machine, a mechanism through which Mind is able to operate at the highest earth rate of vibration; that is to say, at its greatest force, power and intelligence. But man can completely control the action of Mind through his body AND HE CAN INCREASE ITS CAPACITY WITHOUT LIMIT.

THE BODY IS RESPONSIVE TO MIND:

I think "I will lift my hand" and I do so. "I will get a glass of water" and I rise, go, and get it. To that extent the mind controls the body. How much farther does Mind control? In great and sudden danger the heart seems to stop beating, the face becomes pallid and the body trembles. In sorrow the stomach refuses food. With a toothache the whole body suffers sympathetically.

AN ILLUSTRATION:

A youth went from Chicago to Los Angeles to get the type of work for which he seemed best fitted and which was not to be had in his home town. He had no father. He and his mother had been drawn very near to each other in those close ties of friendship which often bind a widow and her only son.

A telegram reached the boy saying that his mother had died suddenly from an infectious disease and that he would not have time to get home for the funeral as it had to be held immediately. The youth was crushed with sorrow, could not eat, and shut himself alone in his room. After several days had passed the family with whom he was staying, troubled by his sickly looks called in a doctor, who after examination, announced heart disease in an acute form and that the boy could not live long.

That same day a letter came from his mother, mailed more than a week after the telegram had been sent. It carried her usual greetings, friendly gossip, and was dated five days after the receipt of the news of her (supposed) death. The boy pulled himself out of his lethargy, called long distance and talked with his (living) mother. He was in an ecstasy of joy. Hungry, he ate a hearty meal. After a few days he was re-examined by the same physician who then pronounced his heart perfectly sound.

What had happened was that a man of the same name was the intended receiver of the

message but through error, it reached this lad. Nothing had really occurred in so far as the boy was concerned but he had heart disease as result of his belief. The heart, which is the center of human affections and the symbol of universal love, could not stand the strain. Mind in this case, diseased the body. Case after case of a similar nature could be cited. Thousands of cases are on record in which mind made the body sick. We are, therefore, justified in the conclusion that mind controls the body.

CONSCIOUS AND SUBCONSCIOUS MINDS:

As you read these lines, you are thinking. You see the words and if they were read to you, you would hear them. This is an action of mind. If you eat an apple, you taste its flavor. A pin stuck into the flesh gives you the feeling of pain. In short, you are using those faculties of the mind which can think, plan, reason and will; can touch, taste, hear, smell and see. These are all mental activities.

When you go to bed, you fall asleep and do none of these things. Yet the heart keeps on regulating the flow of blood, respiration continues, the body is being rebuilt, and perhaps you dream. These are all activities of mind. It is apparent from the foregoing that there are two types of mental activity. The one, in which the senses, reason and will are concerned, is called conscious activity, or conscious mind, or as some speak of it, the objective mind. The other, performing automatic bodily activity, is called the subconscious mind or the subjective mind.

The one deals with objects, analyzes and dissects, synthesizes and unites. The other is subject to conscious decree and while it is true that very few come to a complete conscious decree or decision almost instantaneously, yet in the final analysis of time, all must make conscious decision and have conscious control. For instance, the Leader of the Coptic Fellowship has almost absolute control over his lungs and heart, while the ordinary man dictates to them over a period of years. But the response is no less certain in the end.

The conclusion is: There is one Mind which man uses as he chooses. The operation is through the selective power of his conscious phases of mind. The subconscious mind in man is the builder of the body and builds as directed by the conscious mind.

CONTROL OF THE MIND AND BODY:

The subconscious mind is the storehouse for the materials (thought) which the conscious mind unwittingly!! selects and puts into it. This material is all that the subconscious or subjective mind has to use in the building process.

1. Heredity, plus rebirth, is one of the factors in the selection of this material.
2. Environment is another important factor.
3. Conscious education, that is to say, what we definitely attempt to think, is the only way in which we are able to modify the effects of (a) heredity, and (b) environment.

4. The union of all these forces in a single unified action is perfect control, love, health, wealth, comfort, knowledge, harmony and power. All of these together constitute eternal life.

The process of acquiring such a union of forces is through the definite use of principles. The first step in the process is to know what these principles are. The second, is to recognize the falsity of the belief in duality - the illusion that two powers are operative in universal and individual life. To merely know a fact intellectually is truly not to KNOW at all. TO KNOW means an embodiment so perfect that the one who knows has perfect connection with All-Knowledge.

His knowing is not based on faith, hope, or mere belief. It is based upon the intimate union of individual and universal so complete that there is no individual involved. Only is there a universal (one Truth) knower, conscious of experiences on the scale of the macro-cosm, through the medium of the individual which It Itself has become. In such a union there is no heredity, no lineage, and no reincarnation. All that appears is included in the ALL THAT IS.

Time and space relations are held in the absolute. The result is manifested in the body. The idea held in mind is the only idea, the perfect pattern, that can obtain. Humanity can only know principles through the mediums of instruction, application and practice. It is the purpose of the Coptic Fellowship of America to teach in

such a manner that the students shall be able to EMBODY the principles without the usual attendant difficulties, which means that the instruction must be simple, easy to acquire, and easy to put into practice.

FIRST STEP IN HEALING PRACTICE:

In preparation for self healing or for the healing of others, aim to bring into active play the fullest power you possess -- the power TO LOVE.

1. Love is a yearning to benefit.
2. Practice doing things for those around you, not for gain, not out of a sense of duty, but for the joy of doing.
3. Love increases through use. Daily, habitual practice will increase your capacity to love.
4. It may be difficult to rid the self of false pride and do little things which you have not been accustomed to do. You might, for instance, consider it beneath your dignity as a man to wash the dinner dishes or to get the Sunday morning breakfast simply because you gave that up after a few weeks trial in your early married life. Start such a habit again.
5. Love should be expressed in our actions and affectionate demonstration. Eradicate the old habit of omitting demonstrative affection. A kiss is sometimes worth more than a million dollars in money. Now we do not mean sloppy sentimentality or make-believe. Yet, to be genuinely sentimental may call for some awkward action at first.

Remember, "life is a stage". The best actor finally doses himself in his lines. To help you out a bit, we know and you know that in you the real self is an ardent lover.

SECOND STEP IN HEALING PRACTICE:

Disease is an experience. It appears to be necessary in order to bring to the attention the fact that our thought has been wrong. The KIND of thinking we do manifests in certain kinds of disease. There is a specific physical manifestation for each specific type of thought. Correct the thought and the manifestation disappears.

RECAPITULATION:

1. Get a strong basis in fundamental principles.
2. Express love.
3. Learn the causes of the most common ailments.

BELIEFS AND CORRESPONDENCE:

Thoughts and ideas are the cause of disease. Such thoughts or ideas are not merely the transient ones which come fleetingly, but are those which are held in the mind until they become FIXED.

BELIEFS:

If we analyze each individual negative idea, we would find that there is a primal belief, the belief in duality. We would further discover that some form of FEAR is the first born of this belief in

duality and that the specific belief is the offspring. Let us put it in this way:

GENEALOGY

POSITIVE BELIEF

5. Unity
4. Faith
3. Specific Belief
2. Health
1. Life

NEGATIVE BELIEF

5. Duality
4. Fear
3. Specific Belief
2. Sickness
1. Death

THE BELIEF IN THROAT TROUBLES:

Now let us take a specific case and follow it through to a conclusion. We shall take a man who believes in death. This belief is the result of his observations regarding nature, animal life and man. He observes with the senses that plants spring from the seed, grow, blossom, fruit and die. He notes that animals are born, eat, move, live and die. He has seen children come into the world, grow, marry, have families and pass on, as trees and animals appear to do. He, therefore, believes in death. He has further observed that generally the human being who is to pass into the beyond is sick and has DIS-ease before dissolution. He notices that sickness and disease are frequently present in the majority of the human family during the earthly span. He, therefore, believes in sickness.

The observation that people are at times sick, at other times well and that in sickness there is pain, leads him to fear this pain. He is a very sensitive person. When there is no cause for this emotion to take possession of him, he is at ease and does

not suffer. When he is in the throes of the emotion, he is at dis-ease and suffers mental pain and anguish. His throat chokes. It is hard for him to swallow. Inflammation of the throat develops and he has sore throat. He has a specific belief. He, therefore, believes in sore throat. This specific belief is a fear that some consequence is to follow from the CAUSE of his sensitiveness. It may be that he is one of those who fears ridicule. Again, he may think others look down on him because of his birth, education, social position, and home location, and he fears being "looked down on".

As a child, you, dear student, may have been censured for something for which you were not at fault. The injustice rankled on the sensitive self; the throat constricted; you could hardly swallow; you gulped and choked to keep back the tears; you went off by yourself to resent the injustice. You had a "sore throat" and a red woolen bandage. What folly is this use of bandages. and medications for a harmfully disturbed emotion! This use of medicines is a belief in duality, a belief that material remedies can heal mental ills. The results of all these beliefs, it will be seen, are physical.

The correspondence is very clear and very logical. An inflamed mind, seeking physical expression, produces an inflamed organ, the medium through which that expression should have been made. Had the mental anguish been wholly relieved by UTTERANCE, had it been expressed as the nothing it is, had the victim SAID, "You do not hurt me by your ideas of my inferiority. I am a

son of the Almighty and I am one with all the power and FULLNESS of the One God. You have no power over me or my life, I have no fear of you nor of what you think nor of what you say or do", there would have been no sore throat. But this is the very thing he does not. So he suffers.

Again and again this happens until a habit is formed - the "sore throat habit". Not knowing the cause, the victim begins to inquire into the physical for causes. He becomes afraid of getting his feet wet, sitting in a draft, and of sleeping cold. He begins the use of suggestion, and, that mighty factor, augments his fear beliefs and finally a functional disturbance becomes an organic disease to the extent that enlarged tonsils, goiter, and various throat ailments may result when ATTENDANT EMOTIONS specialize through adjacent organs in specific correspondences.

The foregoing discussion is a full lesson in itself and is potent with pertinent suggestion. It should be studied. The student should ~~draw~~ infer inferences from it for his own use and should, as far as possible, introduce ideas that occur and which are in harmony with the theme.

THE BELIEF IN CANCER:

We shall start this discussion with the statement that it appears cancer of the stomach is caused by protracted anxiety and grief. There is an abundance of supporting evidence, which we are at liberty to quote, but it is not our purpose to go into the lengthy discussions which the

introduction of such evidence requires. We prefer to give the evidence of basic principle. We omit the discussion regarding death and sickness from throat troubles and start with the SPECIFIC BELIEF which, in this case, is "ANXIETY and GRIEF".

From observation it appears that about ninety-five per cent of all cases of cancer of the stomach are women, and that it begins when the sufferer believes that some one very dear to her, a loved mother, sister, brother, or husband, IS LOST because he has "passed on". Generally the death is preceded by a long period of anxiety and fear of loss through death. In men, the disease appears when money or some valued possession has been lost. To this there are some exceptions. However, it is worthwhile noting that, generally, women are bound up in people, and men in things.

One case in particular is to be considered which came to the teacher. Mrs. "D" had an only daughter who was very beautiful and talented. The mother formed loving plans for the girl's future and both worked in perfect harmony to carry these plans into effect. Then an auto accident occurred causing some hidden internal injury which baffled the diagnosis of physicians and friends. The girl was confined to her bed for two years with alternate hope for recovery and fear of death.

The mother tried to maintain an attitude of hope but was consumed with anxiety. When her daughter died she was in a paroxysm of despair and grief, an attitude she maintained

until cancer of the stomach developed. Hugging her grief to her body, the solar plexus, acting with the sympathetic system, out of SYMPATHY built this material substance, this physical thing, this hideous counterfeit, to take the place of the mother's deep affection.

Carr treated metaphysically

There was a belief, too, in loss. She was taught the principles of rebirth and immortality by the teacher. She was shown the impossibility of the loss of a soul. She learned it was not hers to be God to any life and that she was not separate from the same life her daughter was enjoying. Fear was turned into faith, death into life, and the belief in duality into a conviction of the certainty of unity. The belief in loss dissolved and disappeared and so did the cancer.

The teacher called on Mr. "S" and found him at work in the garden. The story was that Mr. "S" had been to the hospital because he had cancer of the stomach. We who are in on the secret should know that he was seventy-three years old at that time. His only son had gone to the war and Mr. "S" had been kept in a protracted state of anxiety over a period of two years, ever fearing the news of the death of his son, which news ultimately came. His boy was dead.

Consumed with grief, he developed cancer. He was sent to the hospital for an operation and, believing in the doctor whom he had employed, he went to the operating table. What he never did know, was that when the incision was made it was discovered he was past operating possibilities.

The wound was sewed up and he stayed in the General Ward for several weeks. During this interim he met a woman who KNEW that LIFE IS, hence cannot END. He learned this truth and went home with it and perfect confidence in "his doctor".

The attending physician told Mrs. "S" that her husband's case was so bad that three months would spell the end. It was on this exact day that the teacher arrived. On the side Mrs. "S" said, "They gave him ninety days at the most", and looked at the calendar. "Why", she said, "It's ninety days today and he's not dead." They had a fine luncheon and day together, at the conclusion of which Mr. "S" said, "I've never felt so well in my life. I know that my son is not dead. He's waiting and I'm a lucky man with 'mum' here." Then upon the insistence of his amazed doctor, he again went to the hospital for an X-Ray. No sign of cancer nor that it had ever existed could be found. He lived to be over eighty years of age. He knew the Truth which sets us free.

Cancer is an image of fear of loss and is accompanied by the fear emotions, anxiety and grief. This instance of a man with womanly emotions should be noted. It required no great imagination to understand why the greatest physicians and surgeons of Harley Street, London, say, "There is cause to believe that anxiety and grief are the causes of cancer of the stomach."

HEART DISEASE:

The heart is the organ of human affections and is the symbol of Divine Love.

Nearly all troubles of the heart can be attributed to a strain on the human affections. Of course, we must know there are many different kinds of heart trouble. It is, therefore, apparent there are distinguishing differences in strained human affections, that is to say, specific differences in causes make distinguishing differences in manifestation.

What you will need to learn first regarding the heart, is that it is NOT as commonly supposed, a "pump". It is a REGULATOR and in very close proximity to it is the thymus gland, which is distinctly a center of love. It is very large in youth, especially in boys of about sixteen, but post mortem examinations have disclosed that in many persons, it atrophies somewhat with age. Its propinquity and effect on the heart is very marked and gives rise to the common concept of "heart affairs".

The heart, we say, is a regulator rather than a pump. It regulates the flow of blood to the various organs of the body. However, under sudden fear it fails to properly regulate the flow of blood to the head, often sending an insufficient quantity. When this occurs, fainting often takes place or the cerebellum fails to give orders to the legs to run away from the danger and other untoward actions may follow. Or the reverse may take place and an overflow of blood is sent to the head. In this case, it frequently happens that the overtaxed brain flushes the action of the nervous system and the victim "sees red", doing things he would not do except when this occurs.

The usual resort to weak heart action is digitalis or strychnine. It is important to note that the stimulant is a poison in essence. Therefore, the immediate results are the reverse of the action demanded of this symbolic organ and continued use is very dangerous. To believe in life and in perfect health, with no strain on the human and no separation from the divine affection, and that there are not two powers, LOVE and HATE, in opposition, will generally effect a cure.

Children often "worry" the mother. She gets the idea that they are unsympathetic and unkind and she resorts to a bit of trickery, thrusting her hand over her heart (it flutters a bit, you see) and saying, "You will break your mother's heart." Generally this is uttered dramatically to accentuate the slight flutter and to get what she thinks she wants.

This becomes a habit and finally the slight functional disturbance actually becomes organic and the children have to "think of mother's heart". This she knows and plays upon, and soon is in rather bad shape. Then the doctor is summoned. On comes the digitalis and other poisons, and love is converted into organic self-pity. Such are the causes of the named diseases.

(To be continued in next lesson.)



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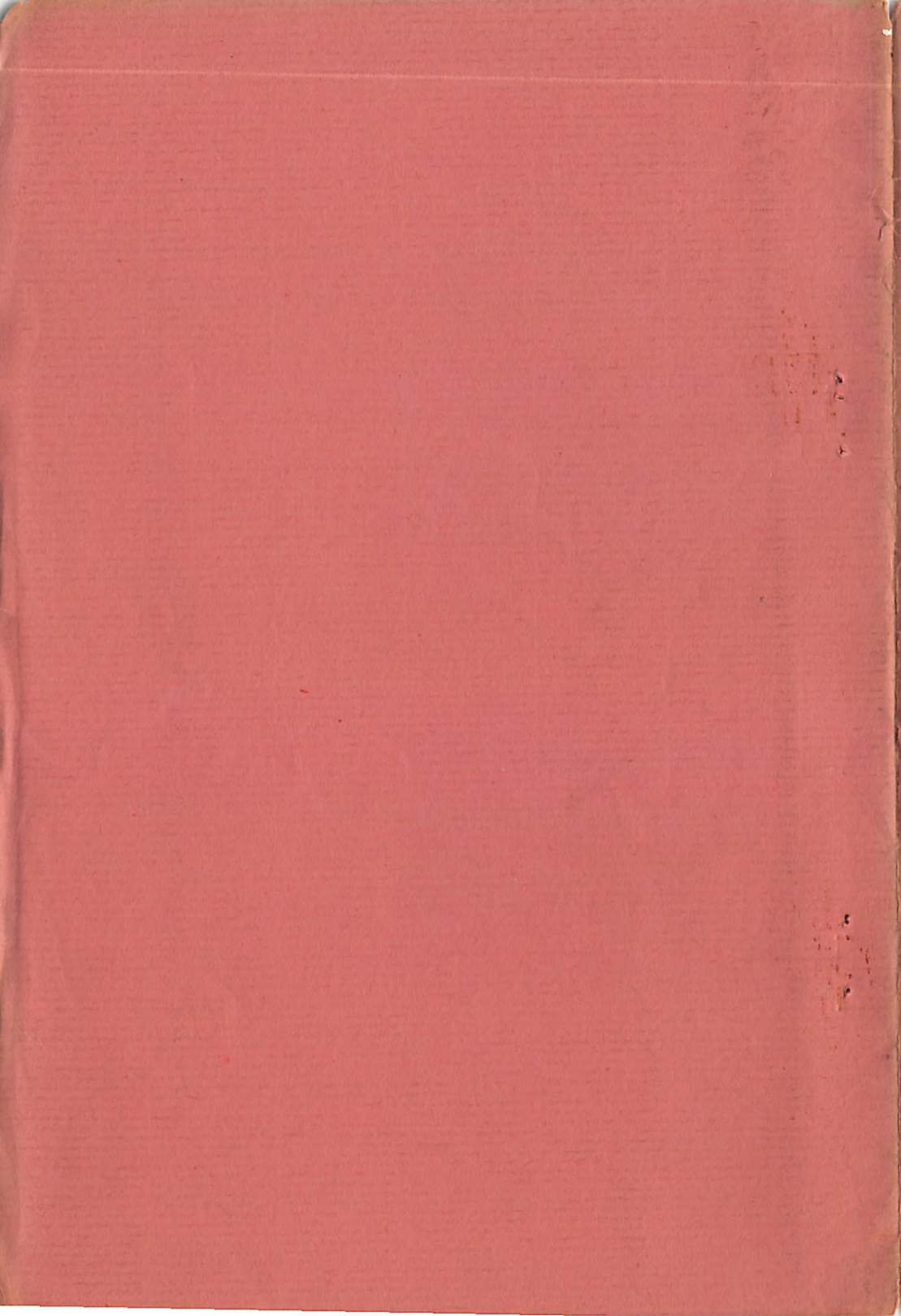
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LESSON NO. 87 - 88

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS

o f

THE COPTIC FELLOWSHIP OF AMERICA

By the Coptic Fellowship of America

MICRO-COSMIC MYSTERY

Lessons 87-88

SPIRITUAL AND MENTAL HEALING

Mind and Body

CREATING HEALING CAPACITY

Affirmation Method:

If you want to heal yourself, there is a definite procedure which assists in developing the faith necessary for healing. If it is your wish to help others as a practitioner, your first steps must be the same as in self-healing. The first thing to do is to create healing capacity.

The method to be employed is the Silence. (Act of quiet concentration). The silence is used in this case to make something happen. It is not for contemplation or abstract thinking, nor for meditation or reflection on the thoughts of the great and the wise. The first thing to have happen is to get the point of view, the knowledge, that

1.

Dirk, "Don't try to make anything happen"

from the universal standpoint there is no disease. "The eye of God is too pure to behold iniquity." When this occurs, you will no longer recognize disease as a reality. You will refuse to see it as other than an experience.

PRACTICE

in the Silence THINK:

1. I am now aware that in the One mind is no idea of sickness, weakness, or that physical perfection ~~is~~ or could be unexpressed in me. I will no longer think DIS-ease.

2. Hereafter when I meet a friend I will not ask, "How are you feeling?" I will say, "You are looking well." If the response is negative, I will say, "It cannot last long with you. It shouldn't be very bad as you LOOK SPLENDID."

I will not read of disease or of death except to keep informed.

3. The life, energy, and vitality in me, which is the life, energy, and vitality of the universal whole, heals my mind and body now. I realize that I am well in every part of me. Every organ is perfect and is performing its natural functions in a normal way.

4. I feel vibrant. I am now a channel of perfect health only.

5. Now, I am sending (thinking) to you, my neighbor, vibrant thoughts of perfect life as it flows through me, unweakened and undiluted by anything in me that is negative. I am now a line of communication from the One Life and One mind to you.

You are well)

You are well)

NOW

You are well)

Daily Practice
The foregoing exercises should be practiced faithfully every day until the subconscious mind reacts only to the belief in health and spontaneously rejects the thought of disease.

HEALING PRACTICE

Secure the right conditions for "treating" yourself or another.

1. Have a quiet room. Let it be warm, but not hot, and moderately lighted.

2. Use a comfortable chair, but let it be fairly straight-backed, so that the body is supported by the erect spine and all the centers in the vertebrae have the fullest opportunity to function freely.

→ If you are "treating" a patient, place all the chairs in the room facing each other and three to four feet apart.

Remember you are to be an electrical spiritual) dynamo and the patient is to be magnetized (spiritualized). you are to be active, the patient passive.

3. When "treating" yourself, recapitulate the experiences and emotions which could have been the cause, near or remote, of the manifestation of the undesired physical condition.

4. When you have a patient, encourage him to tell you his troubles. If he is too lengthy you may interrupt with, "Please let us keep to the essentials and let the details go for the present."

Your aim is to get all fear out of his mind. When his story is told, which should not take more than ten minutes to tell, he will see from the telling that he has nothing to fear.

If you feel there are other things you need to know, use questions which can be answered by "Yes" or "No" as far as possible. In order to expose the fear, skillfully asked questions are very useful. But do not discuss the answers with the patient. You want to get at the mental cause of the ailment so you can neutralize it. Half the battle is over when the cause is exposed and the powerlessness of it revealed. After some experience you will probably be able to get the true cause psychically. Many good practitioners

instantaneously know the affliction and it's cause without a word being said.

After the first visit it is better not to have the patient "rehearse" his case or his feelings unless great difficulty is experienced in securing results. Such rehearsals no longer expose causes and they have a tendency to make the undesired condition more real. When the cause is not easily discoverable, do not worry. While it is useful to know the cause, it is by no means imperative.

5. Instruct the patient briefly in what you are going to do for him and what you expect him to do, but do not tell much or go into details. You may say, "I don't have your trouble myself. I am well, and I have no pain. My mind is clear. This is not the case with you. So I am going to think, and what I think will enter directly into your mind. When this is done, you will be helped. You may give him a book to read. Passages marked for his reading are desirable and helpful. Use any of your lessons or books which have been recommended by the Coptic Fellowship.

6. Now do your mental work. (This is a definite procedure to be followed in each case. There is work to do.

7. At the conclusion, have your patient say after you, "I am well." Then whisper, "I am well." Then THINK

it and, finally, tell him to act it.

8. Yes, ask him-for one brief moment to act as though he were healed. If he can really enact health for one brief minute, it is possible to do so for two minutes, four minutes, an hour, a day a week, forever.

9. Now both close the eyes---relax. You do so in your own way and tell him to do so in his own way. Do not tell him what to say.

10. Make the next appointment, as well as a daily hour in which you will meet in mind. Give him a thought which came to you while treating him to think of daily at the appointed hour.

MENTAL WORK

The term "Work" should not be construed to mean "effect." It should be as effortless as woodland nooks bring violets up and make them blue. We cannot think of the violet seed as "working" when sending out its rootlets and sending up its leaves, or in the action of budding and blossoming. Nevertheless, there is action involved and we think of directed action as "work."

In the healing process the work which has to be done is:

1. Prepare the ground.

2. Plant the seed.

3. Care for the young plant.

This is done in your own mind. Since there is but ONE MIND whatever takes place in your mind is done in it and whatever is done in IT is done in your patient. The short of it is that when your mind is healed, your patient is healed.

PREPARATION

If I am to plant a garden and make a success of it, I shall first of all clean out the debris, weeds, and rocks.

If I am to build a new house on the site of an old one, I must first tear down the old one and start with a new foundation.

This is equally true in Mental Work. Old beliefs must be up-rooted and old ideas removed.

DENIALS

The denial of disease is an affirmation of health.

Disease being due to belief, denial of the belief clears the ground for planting or building.

BELIEFS TO DENY

1. Belief in heredity.

Many think they inherit disease. This is especially the belief regarding rheumatism and heart troubles.

2. Belief that God punishes by sending sickness. Disease is a consequence of wrong thinking. The type of disease follows the type of belief. Rid the mind of God per se as sending disease to punish

3. Belief in old age.

Old age and disease are too often held as synonymous. Strength and vitality will increase with age when we learn to think and eat properly.

4. Belief in death.

Rid the mind of this idea by accepting the truth of immortality.

5. Belief in duality.

Study again the lesson on "Illusion" and the two lessons on "Unity."

6. Belief that others are purposely thinking negatively of the victim of disease, thereby causing the disease to grow and spread.

7. Belief that emotions cannot be controlled.

This is a common belief and needs to be denied.

AFFIRMATIONS OR BELIEFS TO BE CREATED

1. I was born perfect. Whatever now appear to be is what I have gradually pictured as happening to me. I affirm my freedom from any belief in inheriting disease.

2. God never punishes. He is love

3. I am ageless and free from the present and the everlasting now.

4. Since I am ageless, I shall not die. I shall rest awhile and that is all.

5. I believe in One Power, One Life, and One Mine. "Hear, O Israel, the Lord thy God is One."

6. I am free from every belief in outer powers. I am, myself, the law to my life. "I am the master of my fate, the captain of my soul."

7. I can control my body, my mind and my feelings. Heat nor cold, wind nor storm, good nor bad, can move me. Read Rudyard Kipling's "If."

"If you can meet with triumph or disaster

And treat those two imposters just the same," etc.

MEDITATIONS

Denials prepare the ground. Affirm-

ations plant the seed. Meditations keep the growing plant in full health and vigor as water and care do the vegetable or flower garden. Therefore, read and reflect daily. Never pass a day without reading one of the lessons over again. This series of lessons will last your lifetime. Each time you read them some new truth will spring from the printed page to your mind. It is a fact that the first reading and study cannot give you all the great truths. You evolve with each piece-meal lesson and over a period of time grow to a "broader plane and a clearer view." Learn J. G. Holland's poem "Gradation."

SUMMARY OF PREPARATION

There are then three distinct factors in the getting-well-to-stay well process.

1. Denial or the neutralizing principle.
2. Affirmation or the creative principle.
3. Meditation or the fixation principle.

SPECIFIC BELIEF AND SICKNESS

As we found in lesson on "Correspondence" there is a specific belief back of every specific disease. A list of these beliefs could be given but it will serve your purpose better if you discover for yourself, or with the pa-

tient, what belief it is which has caused the ailment. Then deny the belief, affirm the opposite, and maintain the new belief by constant study and meditation.

SUGGESTED HELPS FOR THE HEALING OF CERTAIN AILMENTS.

GROWTHS

1. Neutralize the belief.
2. Dissolve the idea.
3. Dissolve the manifestation.
4. Re-absorb the force thus liberated.
5. Cast out the substance.
6. Eliminate the idea and the substance.

GOITER

1. Neutralize the fear which caused the growth.
2. Dissolve the power in fear.
3. Dissolve the manifestation.
4. Re-absorb the force and direct it to usefulness.
5. Eliminate fear by the substitution of faith.
6. Cast out the substance so liberated.

ENLARGED TONSILS

Dissolve the sensitiveness cause.
Eliminate the appearance.

CANCER

Dissolve the anxiety grief cause,
and the sense of loss.

TUMORS

Dissolve the jealousy and loneli -
ness cause, and the sense of loss.

HEADACHES

Dissolve mental confusion. Estab -
lish clearness of thought.

COLDS AND COUGHS

Same as headache.

FEVERS

Dissolve anger and hate.

TUBERCULOSIS

Dissolve narrow and contracted
thought. Dissolve sense of restriction.

RHEUMATISM

Dissolve belief in heredity sugges -
tion.

INFLUENZA AND LAGRIPPE

Dissolve chaotic thought.

LIVER TROUBLES

Dissolve disappointment and resentment.

ITCH---ECCEMA---SKIN DISEASES

Dissolve idea of unexpressed desire.

GOD

Oh, Thou Eternal One! whose presence
bright
All space doth occupy, all motion guide;
Unchanged through Time's all devastat-
ing flight
Thou Only God! There is no God beside.
Being above all Being! Mighty One!
Whom none can comprehend and none ex-
plore;
Who fills existence with Thyself alone!
Embracing all--supporting--ruling O'er;
Being whom we call God--and know no
more!

Thou from primeval nothingness didst
call;
First chaos, then existence--God on Thee
Eternity had its foundation--all
Spring forth from Thee--of light, joy,
harmony,
Sole Origin;--all life, all beauty Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays
divine,
Thou art and were and shall be Glorious
Great!
Light-giving, life-sustaining Potentate.

In its sublime research, philosophy
May measure out the ocean deep, may
count
The sands or the sun's rays,--But God,
for Thee
There is no weight or measure; none can
mount
Up to Thy mysteries; Heaven's brightest
spark
Thou kindled by Thy light, in vain
would try
To trace Thy counsels, infinite and dark;
And thought is lost, e'er thought can
soar so high,
Even like past moments in Eternity.

Thy chains the unmeasured universe sur-
rounds
Upheld by Thee; by Thee inspired with
breath!
Thou the beginning with the end hast
bound
And beautifully mingled life with death!
As sparks mount upward from the fiery
blaze
So suns are born, so worlds spring forth
from Thee!
And as the spangles in the sunny rays
Shine round the silvery snow, the pagean-
try
Of Heaven's bright army glitters in Thy
praise.

A million torches lighted by Thy hand,
Wander, unwearied through the blue abyss.
They know Thy power, accomplish Thy com-
mand.
All gay with life, all eloquent with
bliss.

What shall we call them? Piles of cry
stal light---

A glorious company of golden streams--
Lamps of celestial ether--burning bright
Suns, lighting systems with their joyous
beams?

But Thou to these are as the moon to
night.

Yes, as a drop of water in the sea,
All this magnificence in Thee is lost,--
And What am I then? Heaven's unnumbered
host,

Though multiplied by myriads and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness, is a cipher
brought

Against infinity. What am I then-----
nought.

Nought! but the effluence of Thy light
divine,
Pervading worlds, hath reached my bosom
too;

Yes! In my spirit doth Thy Spirit shine
As shines the sunbeam in a drop of dew.
Nought! but I LIVE, and on hope's pin -
ions fly

Eager towards Thy presence, for in Thee
I live, and breathe and dwell; aspiring
high

Even to the throne of Thy divinity.
I AM Oh God! and surely, THOU MUST BE!

Thou art: directing, guiding all, Thou
art;
Direct my understandings then to Thee,

Control my spirit, guide my wandering
heart.

Though but an atom midst immensity,
Still I am something fashioned by Thy
hand!

I hold a middle rank, twixt heaven
and earth,

On the last verge of mortal being stand,
Close to the realms where Angels have
their birth,

Just on the boundaries of the Spirit
land.

The chain of being is complete in me,
In me is matter's last gradation lost,
And the next step in Spirit---Duty!
I can command the lightning, and am
dust.

A monarch and a slave, a worm, a god.
Whence came I here, and how? So marvel-
cously

Constructed and conceived. Unknown
this clod

Lives surely through some higher energy,
For from itself alone, it could not be!
Creator, Yes! THY wisdom and Thy word

Created me! Thou Source of life and good,
Thou Spirit of my Spirit, and Good,
Thy light, Thy love in their bright
plentitude

Filled me with an immortal soul, to
spring

Over the abyss of death, and bade it
wear

The garments of eternal day, and wing
Its heavenly flight beyond this little
sphere

Even to its source--to Thee--Its author
there.

Oh thoughts ineffable! Oh visions
blest,
Though worthless our conception all
of Thee!
Yet shall Thy shadowed image fill
our breast
And waft its homage to Thy Deity,
God! Thus alone, my lowly thoughts
can soar,
Thus seek Thy Presence - Being -
wise and good
Midst Thy vast works, admire, obey,
adore!
And when the tongue is eloquent no
more,
My soul shall speak in tears of
gratitude.

...Author unknown, but acknowledged.

Florence Boye



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 89-90

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 89 - 90

MENTAL AND SPIRITUAL HEALING

MIND AND BODY

In the foregoing lessons, three specific types of DISEASE have been discussed to give the student a basis on which he can build a plan for self-healing and for healing others. He should observe that in the cases used illustratively, the cause is of mental origin. The question will now arise, "In what manner is the belief converted into ill health."

SUBCONSCIOUS MIND IS BUILDER OF THE BODY:

Since, as we have learned, the subconscious mind is the builder of the body and uses the THOUGHT STUFF supplied to it by the conscious mind as the material, it will build in consonance with the supply materials. However, it is not always easy to determine the cause for the use of certain material, for the subconscious mind works symbolically. The sympathetic system, as it has been very properly termed by material scientists, seems to aim to sympathize and to build some kind of a structure to compensate for unfulfilled, deeply hidden desire.

If, however, you were to tell a sick patient that he has what he was looking for and expecting to get (his sickness) he would feel deeply hurt and resentful. Yet it is true that our dominant thoughts and beliefs govern our lives in every sense of the word. As one great writer has said, "We are bound by our own freedom." We are free to think and believe as we will, negatively or positively, for bondage or for freedom. Jesus said, "Out of thine own mouth shalt thou be judged, and (or) condemned."

In the healing process, then, we must begin the practice of making the material supply of a nature and kind which will build health. There are many in the past decade who gave a new impetus to right thinking by developing a system of mental suggestion. Coue was on the right road but he didn't get "all the way home". His famous, "day by day, in every way, I am getting better and better" was but a prelude to a marvelous theme.

SUGGESTION IN MENTAL HEALING:

We are going to look at mental healing as distinct from spiritual healing as it has its place in the healing practice but needs to be supplemented. The subconscious mind is a mirror which reflects into the body what is held before it. Should you say, "I wish" this mind reflects, "He wishes; we both wish" and that is the end of it, as is the end of mere wishes. When you say, "I AM" this, mind reflects, "I AM" and adds in its undertone "I create this 'I AM' consciousness for him."

When Coue said, "Getting better and better", this mind simply said the same. Had the statement been followed with "I am well" the subconscious mind would have had to say "He is well" and would have proceeded to make him well. If I plant potatoes in my garden, I do not expect to get onions from that seed, I know I shall get potatoes. The subconscious mind can be likened to the soil, for it is receptive to any seeds planted in it, so it requires persistency of thought to plant properly. A seed potato thrown on the top of the ground will grow sprouts, but no potatoes. To plant the seed of thought in the mind requires adequate preparation.

Jesus understood perfectly the analogy of the subconscious mind and the soil when he gave his parable of the sower. "Behold, a sower went forth to sow; and when he sowed, some seeds fell upon stony places where they had not much earth, and forthwith they sprang up, because they had no deepness of earth, and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up and choked them. But others fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

Preparation for the seeds of thought requires the following steps:

1. Choose the right time. Be sure that the conditions for uninterrupted thought be such that there is no interference with the planting process.

2. Do your mental preparation. Have a plan definitely in your mind as to what you want to accomplish and the definite way in which you propose to convey that plan to the Hidden Eye.

3. "When thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret and thy Father who seeth in secret shall reward thee openly." Thus spake Jesus.

When Jesus said, "thy closet" he meant the entrance to the inner self as well as that room or place where there is to be no disturbance and where all is STILL. "When thou hast shut thy door", that is, closed the mind from all outer negativeness, from the unbeliever, from the skeptic, and from the deny-er, "pray" and remember the great lesson you have had on concentration. Observe the principles involved, the system, the way to do, and the type of thought. This is mental preparation.

"Thy Father", is the great Creative power in you. Jesus was the first to include LOVE in the Law of Creativeness. (See Lessons 85-86.)

"Seeth in secret", the hidden mirror of the subconscious mind which reflects our thoughts and makes its creation in accordance with the PATTERN WE TRULY BELIEVE PRINT INTO IT. "Shall reward thee openly" bring into manifestation, build into thy body, and create so it can be seen "openly". That is the "reward".

In this treatment assure the self over and over again that what you are doing will bring results. Become positively and hopefully expectant. Merely mouthing words is not deeply planting seeds of health. Many who shout "I AM" the loudest get no results. To arrive at the "I Am Consciousness" one goes much farther than suggestion, for suggestion is, after all, only a step in the process. This process is to bring us to a real BELIEF.

"Whatsoever ye ask, pray, believing that thou HAST RECEIVED it and thou SHALT RECEIVE IT." Note the tenses - the belief that we already have the desired thing (hast received) is essential to the objectification of the desire. Believe you have it before you receive it and state the fact as an accomplished one. Thus when you have made all the essential preparations and are in deep concentration, use such thoughts as:

1. I am being healed now.
2. I feel the power of the healing process working through me now.
3. It is abnormal to be sick.
4. It is normal to be well.
5. The idea of . . . (name the claim) is banished.
6. It is without power over me.
7. The only power it ever had, I gave to it.
8. I take away that gift of power.
9. My word is the law for me.
10. I will be well, strong, vital, vibrant.
11. I am well, strong, vital, vibrant.
12. I believe in life.
13. I believe in health - not disease.
14. Life surges through me in waves of vital force.

SPIRITUAL HEALING:

We now move from the field of purely suggestive healing, that is, mental healing into the broader field of spiritual healing. "But" you will ask, "is not this which we have been doing, spiritual?" The answer is "Yes, in the sense that all we do is from the standpoint of the ultimate." To the extent that we have gone thus far, spiritual persons may go with equally good results, TEMPORARILY, for they have a source of spiritual inspiration. It takes one who has himself become spiritual to SEE spiritual things.

All men are equally endowed with the potentialities of spiritual vision but all men will not develop, in this incarnation, the full measure of these potentialities. To gain spiritual insight is a process. You have been making progress through your lessons on Macro-cosmic and Micro-cosmic principles. You are now ready to add to the method outlined above a few of the finishing touches in the healing process.

In concentration (after you have followed the above outline for several days) recapitulate in your own mind some of the principles you have learned. Let the thought run along these, or similar lines:

1. There is but one creation.
2. This follows along definite lines.
3. This creation is universal, Macro-cosmic.
4. The universal is ever unfolding in its manifestation.
5. This unfoldment we call evolution.

6. Since I am part and parcel of this evolution, I must evolve to perfection through a process.
7. This process may be long or short, according to my choice.
8. The beginning and the end are one.
9. The words (ideas) I speak are creative.
10. My word creates.
11. I am one with God, power, life.
12. As such, I have never been sick but have been under the age-old illusion of duality - sickness and health.
13. From now on, I refuse to have any DIS-eased experience in mind or body.
14. I am a center in the body of God.
15. Every center in God is perfect.
16. Being a center (in the presence) of God I am perfect.
17. "The eye of God is too pure to behold iniquity."
18. "If thine eye be single then shall thy whole body be full of light."
19. I now see with singleness of eye and see only perfect life.
20. That perfect life is in me, manifested now.
21. I have been believing in the disease called cancer but now I know:
 - a. This idea started from my belief in anxiety.
 - b. It was augmented by my belief in sorrow.
 - c. It was completed by my belief in loss.
 - d. It was created after a pattern of anxiety, sorrow and loss.
 - e. It came as a subterfuge for the real.
 - f. I have never suffered loss.

- g. In God's presence nothing is ever lost.
- h. Therefore, I have no need to sorrow.
- i. I do not express sorrow. I express only joy.
- j. This dear one is still dear and is ever near me.
- k. She is in no danger, never has been, and never will be.
- 22. I am calm, peaceful, poised.
- 23. I am happy, joyous.
- 24. I love and am loved.
- 25. I believe in life, immortality, and final reunion.
- 26. My body is alive, undying, and undivided.
- 27. I am one with life in every phase of its manifestation.
- 28. I am WELL - WELL - WELL - WELL - NOW.

CONCLUSION:

Herein is definite procedure. It is not, however, designed to be anything more than suggestive. You, my friend and student, should now attempt to formulate a similar "Treatment" for any other claim of disease. Find the cause and neutralize it in your mind. Create a vivid image of yourself as FREE and announce that freedom. Do not hurry in this process. Take your time, for after all, it is evolution not revolution, we are following.

THE FALLACY OF MEDICINES:

Human beings have been sick for so long a time that history has no records which date back far enough to the distant past to show when sickness began. For an equal

period of time, they have sought assiduously for some relief, some panacea for their ailments, but in vain. This quest has led along many and devious paths and has produced an equal number of conclusions.

There are devotees of material remedies, followers of divers cults, adherents to religious ceremonies, traditional exercises, superstitious beliefs, holy places, kissing stones, healing stones, and BLARNEY stones. Strange to say, there is not a single one of all these various systems which has failed in effecting miraculous cures.

The history of medicine, material remedy for physical ills, is replete with suggestion. Its rise has been marked with superstition, greed, pander, and insincerity. It has claimed its victims, yet, has done a grand work in the aggregate. Experiments with preventives have had a day of rejoicing and a night of weeping. The basis upon which materia-medica is founded is scientific rather than natural chemicalization. The view is far too narrow, while the immediate results cannot be discounted.

Experimentation with animals has been the foundation upon which has been built the elaborate structure. The extreme modernist has stopped short in his inquiry by accepting what he sees as effects, rather than by looking back into causation. The plausible theory of a poison against a poison has been accepted.

The Coptic Fellowship of America has no contention with honest and faithful physicians. It is in position to aid and co-operate with them. It insists, however, on the most absolute honesty in dealing with the unfortunate sufferers from physical maladies. It does not decry the tremendous influence for good that has had its rise in medical practice. It claims that medicine should be a means to an end.

It clings tenaciously to the belief that if ten per cent of the doctors through the centuries had been other than mere experimenters with human life, that is, IF their advertised discoveries had been founded on fact, rather than on theory, there would be no need for doctors today. There is no profession in the whole world which would so soon put every one of its leaders out of business as quickly as that of medicine, had the vaunted remedies been effective and efficient, the world would be well and the doctors would enter other CALLINGS.

Let us put it in this way, if the medical men as a body could heal, then healing would have been done and there would be no more need for the doctor. If medicine is a basic science, then the remedies would work in every case. Sick men and women could go to the corner drug store, buy fifty cents' worth of X1 for bunions and the bunions would disappear, twenty cents' worth of X2 would heal a sore throat, and one dollar's worth of X3, dissolve a goiter.

In the field of science, we would put man through a wringer, squeeze out the water which is about seventy-two per cent

of the whole physical body, crush the bones, analyze the residue, and find that it is composed of some eighteen elements in such and such proportions, and supply the missing quantity.

Of course, the foregoing is based on the assumption that medicine creates a chemical change, which is the theory of the medicant. That it does no such thing, every user of medicine knows. The complexity of man is a matter that differs from machines and chemical compounds. While you can buy all the chemicals in the human body for perhaps seventy cents, to which you may add one-half cent's worth of water, all the money in the world cannot produce the complete man.

Man is an admixture of body (physical), soul (mental), and spirit (universal). Remedies must consist of good wholesome food for the body, right thinking for the mind, and unity for the spirit. When this can be administered in drops or spoonfuls, THEN will medicine have accomplished its mission.

(To be continued in Next Lesson)



EGYPTIC FELLOWSHIP OF AMERICA

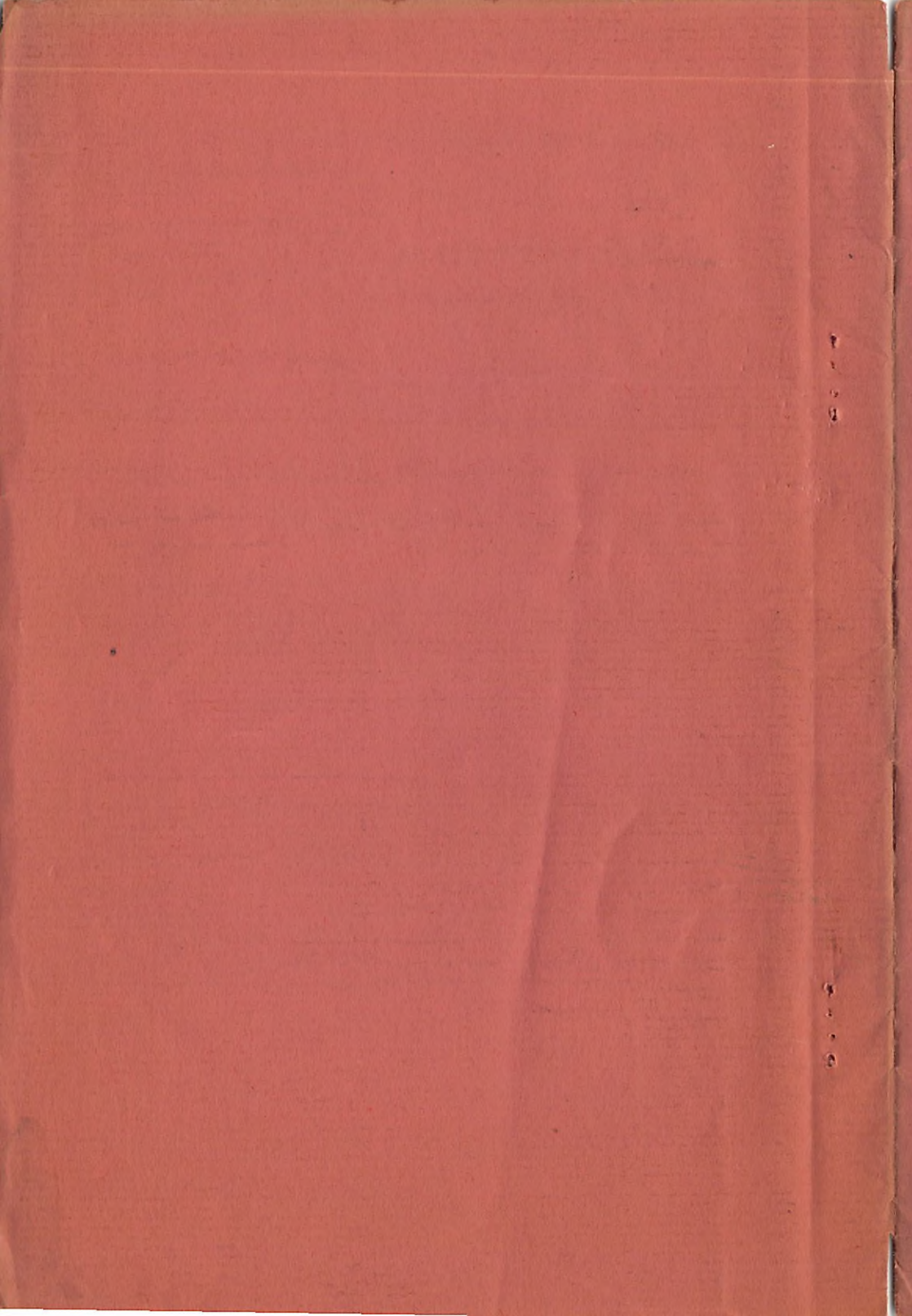
Defension of
Freedom

Mind can vibrate
itself to rates
applicable to whatever

LESSON NO. 91 - 92

microbe can dwell
destructively in
his body.

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 91 - 92

MENTAL AND SPIRITUAL HEALING
MIND AND BODY

SOME HISTORICAL FACTS:

Before the discovery of the flow of blood through the veins and the arteries by Dr. Harvey, an eminent English physician (this discovery was made a very short time ago, as we view it from the Principle of Duration) the practice of medicine was largely in the hands of witches, medicine men, and sorcerers. By the pale light of the full moon the witches gathered to steep their brew of toads and frogs, of snakes and snails. These, the charlatans sold to the sufferers and, it healed.

The opportunist saw a lucrative field, and with the same basis to work upon as had the witch predecessors, schemed such a remedy as: a powder made from the dried skull of a person, for head troubles and, lo, it healed. Then as an advance was made in the medical practice, there followed the belief that a pill made from the dried liver of a bat was good for anemia, and, lo, it healed.

Dr. Harvey told the world that blood pressure caused gout and half a hundred ailments. To relieve this pressure, it was prescribed that the patient be "bled". We take sand cures for stomach trouble, evidently ignorant of the facts of anatomy and that we do not possess a gizzard. We take mud baths for "water on the knee" instead of "water on the brain" and drink copiously of mineral water. We could go on and mention hundreds upon hundreds of similar examples of cures. We feel, however, that this is unnecessary since you already understand the purpose of illustration.

All types of cures have had their time of existence and have done some good to man and helped him attain higher mental realization and unfoldment. In other words, there are many steps necessary to reach the top. We presume you recognize the fact that mind is the greatest healer when it is properly connected spiritually. Therefore, whatever type or method of healing you employ, whether it be a pill, a doctor, or a healer, you must have faith in that particular type of cure or you will not achieve the desired result.

FAITH HEALING:

Go with us now to the Mission of St. Anne de Beauprey in Quebec. See the immense number of crutches and discarded mechanical devices left by the cripples who came there and went away healed. Then visit our Lady of the Lourdes in France for a similar sight of discarded aids. Learn there of the thousands who came for healing and went away healed. Recast in your mind historic records

of faith healing and do not question the validity of claims which have been made.

There is a poem entitled "The Bishop and the Cow" which you will enjoy as it is told in our own words: An old lady, living in the outskirts of a country town, had a cow which was the sole means of her livelihood. One day the cow swallowed its cud and could not eat as a consequence. It lay in her yard and the dear old lady was in despair. Her farmer neighbors came and could do no good, nor could the veterinary for it was firmly believed at that time that when a cow swallowed its cud it must surely die. It so happened that the good old Bishop passing by, stopped at the gate to say "Good day".

The old lady, believing in his great goodness, said, "Oh, dear Bishop, won't you come in and heal my poor cow?" "Madam, madam," he replied, "I cannot heal your cow. I am a healer of souls." To which the lady replied, "If you can save souls, you can save my cow." After some argument, the Bishop hoping to appease the lady, began walking around and around the poor beast, saying in a sonorous monotone, "Here the poor, suffering animal lies, so noble, good, and true. If it lives, it lives. If it dies, it dies, and that is all that I can do." Suddenly the cow caught back its cud, got up, and started eating.

Not long after this, the old Bishop was taken sick. Doctors came to see him and pronounced his illness fatal. The good folks from all around came to see him

once again and to receive his farewell. Among them came our dear old Lady. As she saw him in his tall, fourposter bed, the thoughts of his many great kindnesses came to her mind. Especially did she think of how he had saved her cow.

Suddenly, she began walking around the bed, saying as she did so, "Here the poor suffering animal lies, so noble, good and true. If he lives, he lives. If he dies, he dies, and that is all I can do." The Bishop watched with a growing twinkle in his eyes, burst out laughing, sat up, got out of bed, was healed and lived many years afterward to enjoy a hearty laugh over the episode.

SOME INFERENCES TO BE DRAWN:

From the foregoing, we should be able to draw some conclusions. The weird practices of wizards and witches, the brews they made, the early medical practice originating therefrom, the later attempt as a scientific way to reduce blood pressure, in short, all the cures that have been named for one common factor, aroused the hopeful and expectant EMOTIONS.

Who could knowingly take a pill made of dried liver of a bat without emotion? And would not the sufferer hope for and expect magical results to follow? Who would remain in a mud bath for hours and not expect to get results of a healing nature? Why go to a mission if not expecting to be healed? The answer to these varied ways of arriving at a happy ending of suffering and disease, is this common factor -- the

hopeful, expectant emotions have been aroused. The joyful emotions have been awakened and are active.

AROUSING THE EMOTIONS:

The greatest emotion man can experience is love. In it are bound together all the happy, joyous, expressive emotions to be found in man. Fear vanishes when faith is present. There is never room in nature for two opposites to exist together. There can be no room in the universe for good and evil to occupy the same place at the same time.

Right thinking and proper emotions are the basis of health, and sickness cannot exist where right thought and healthy emotions are operative in an individual's consciousness. The practice of thinking positively can only be attained by proper study and reflection, followed by systematic concentration. Emotions of peace, calmness, tranquillity, and faith are the consequences.

In the Chinese system of healing, the right kind of food includes all the essentials of medication. Soups consisting of excellently well chosen vegetables are prepared for each specific ailment. These foods contain the vitamins necessary for building up of the glands to effective vital power. The action is stimulated by arousing the emotions.

We shall later give lessons on eating our way to health. At the present time we are pointing out the way in which the

mind can be trained to become hopefully active through the use of instruction you are receiving from the Coptic Fellowship of America. The points brought out in this lesson will aid you to come to the belief in something greater than medicine. That something, is what the taking of medicine, produces in our own mental worlds. Now, dear student, we are going to take you into a deeper field of thought in order to give you full comprehension of the mystery of vibrations, how they are produced, and how they can be directed to any part of the physical body as a powerful destroyer of any ailment and as a builder of new cells.

CONSCIOUSNESS IS A RATE OF VIBRATION:

Prominent among spiritual powers is the power of self-healing. If we subscribe to the dictum that all is Vibration, then we must acknowledge that in our inventions, medicines and manipulations, we are but setting vibrations to catch vibrations, and we suspect that we might proceed less indirectly. But are all minds attuned to the said dictum? Perhaps there are some who demand a substance to vibrate. The Hindu philosophy supplied primordial undifferentiated Matter - Mulaprakriti. Reflect, however, that that which is primordial and undifferentiated has no relation to the human mind and amounts to naught. So it is immaterial whether we start from the premise that a Mystic Matter in vibration is the One Reality, or that the One Reality is Vibration. In either case we understand vibration as reaching from an unfathomable slowness to the spiritual whirl resembling rest.

at the speed called Consciousness, we have reached a platform, as it were, where we enter into the reality of other rates of speed, for consciousness is affected and modified by its content. Indeed, in a self-forgetful focusing upon the vibrations of external objects, the perceiver more or less takes on their shape. The mystic tells us that he even transfers to them the center of his being. Thus, Krishnamurti learned the upward struggle of the grass. Ourpensky rejoiced with the waves that dashed against the sides of the ocean liner. Tagore mingled his soul with the splashing rain. Well is it said that we become the thing we see or think about.

We are now in a position to press further into the question of Reality and inquire whether it consists exclusively of that set of vibrations upon which consciousness is at the time engaged. Perhaps you would like to answer: "I do not know, but it is undoubtedly so in my particular case. My awareness is the one reality to which I venture to swear. The rest is mere inference. And not being a mystic, I do not know for certain that there is any other center of awareness."

On the other hand, I can infer that my consciousness is capable of an expansion into the omniscience of God - God being the highest inference that I can make." This metaphysics while very harmful to the unbalanced or immature, is nevertheless correct, and some intellectual perception of it is indispensable in preparing the way for successful use of the healing method later described.

Consciousness may exist in the relation of master or of slave. The fact of a Supreme Consciousness does not involve us in the statement that God is in danger of being mastered by His Creation for we believe that He rejoices in all that He has made and calls it Good. In the greatest music, remember, there is much dissonance resolving into harmony. But the finite man, caught closely in the dissonance of God's Music, cannot honestly say that All is Good. His recourse is to SELECT the identifications of his mind.

Is it possible, however, to dismiss the discords in this manner and hear only the dulcet music preferred by the instinctive ear? Let us go over the ground in more detail. Having defined Reality, we must include as real our experience through that grand division of consciousness, the senses. Who can prove the unreality of any form the consciousness puts on? One recalls Professor James' defense of the reality of dreams - while they last!

Dreams dissolve, for consciousness has put on another form and is hastening on two feet (permanent assets because of a cultivated memory of them) to the scene of its daily activities - the earning of its daily bread. The dream is gone. The breakfast table is gone. The wife and children, are they gone? Yes, relatively to this single I, limited to the belief of experiencing through the one channel to whose reality it ventures to swear, all is gone, save the ringing stones beneath its feet, the morning air, the sights, sounds and odors of the immediate moment.

Quicker than thought it has receded into the past and is but a ghost of memory! See, then, the dreamlike quality of the objective case. What we are attempting to bring out by this odd expression is that consciousness is the true nominative or agent. It is forever real while the objects with which it is concerned, its changes of form, are real only while they last. Why, then, has the objective seemed to rule the nominative case? The latter has been ignorant and indolent, that is why. Now that it is better instructed and its faith aroused, its next step is to make a little effort toward self-rule. We must pause to note the awful extreme to which the false rule of the objective is carried out.

A dead body, nay, the cessation of consciousness itself, may impose its dread shape upon the rightful ruler. What then? Is this the end of the individual consciousness? No, but in letting go of the whole range of objective identifications and must content itself for a while with a subtler grade of vibratory facts. And so it does content itself. The disembodied consciousness experiences all the delights of freedom, while yet the task awaits it of achieving this same sense of freedom without abandoning the body to the grave. Such achievement in the midst of physical conditions is what makes for Mastership.

NATURAL LAW OF VIBRATION CAN CURE DISEASE:

We are now prepared for the discussion of disease. As with the groups of society,

each constituent of a single body has its special mode of vibration, making it what it is - bone, heart, liver, and so on through the list. An ailing organ tells us that microbes are in possession of it. But how could such wretched circumstances have come about? The answer is that something forced it into secession from the Union -- some microbe-breeding sensuality residing in the organ itself or in a healthier one (often the palate) that cannot sin unto itself alone. The body has emergency reserves but the fact of disconnection cuts off the rich bloodstream that sweeps away disease.

Man carries within himself the self-generated power of perfect healing. Always unconsciously his, this power has never been publicly proclaimed before the advent of the Son of God. Christ's demonstrations of it, by no means based on miracle, were utilizations of a hidden natural law, as hidden and as natural as the later use of intricate machines. Back in that far off day, He knew that mind not only unlocks the energy of cells, but vibrates itself to an incalculably higher rate.

And so it is that man is supplied with rates of vibration applicable to whatever microbe can dwell destructively in his body, from that of ancient leprosy to modern cancer. We desire to get rid of our ailments and we go about doing so in many different ways. We can trace back in history many methods that have been employed in trying to overcome certain human deficiencies but very often lose sight of the power to heal by vibration.

MATTER IS CREATED BY RATES OF VIBRATION:

How is matter created? It is created by rates of vibration. What are these vibrations and how do they operate? Everyone of you is more or less acquainted with scientific research. We comprehend the scientific things because they are within the range of our senses. What is a cosmic ray? What has scientific research proved regarding cosmic rays? Where does the cosmic ray come from, and how does it operate? It is stated that cosmic rays are like electrical vacuums which come from beyond the sun. In reality, we find that every solar system and every planet belongs to a certain rate of vibration caused by the speed of that particular system or planet.

We have many planets which move around the orbit of the sun. There are many other planets under the direction or guidance of other solar systems. Every one is built from its own individualized personality of vibration. From beyond the sun we have our vacuum substances which reach within the range of this solar system, of our earth. These electrical vacuums reach this particular planet and as soon as they reach here, electrical currents are developed and through a sort of conduit are slowed down in their speed. These subtle substances, when they become enveloped by an outer current emanated by another planet, cause great electrical friction and substances are developed.

(To be continued in Next Lesson)



EGYPTIC FELLOWSHIP OF AMERICA

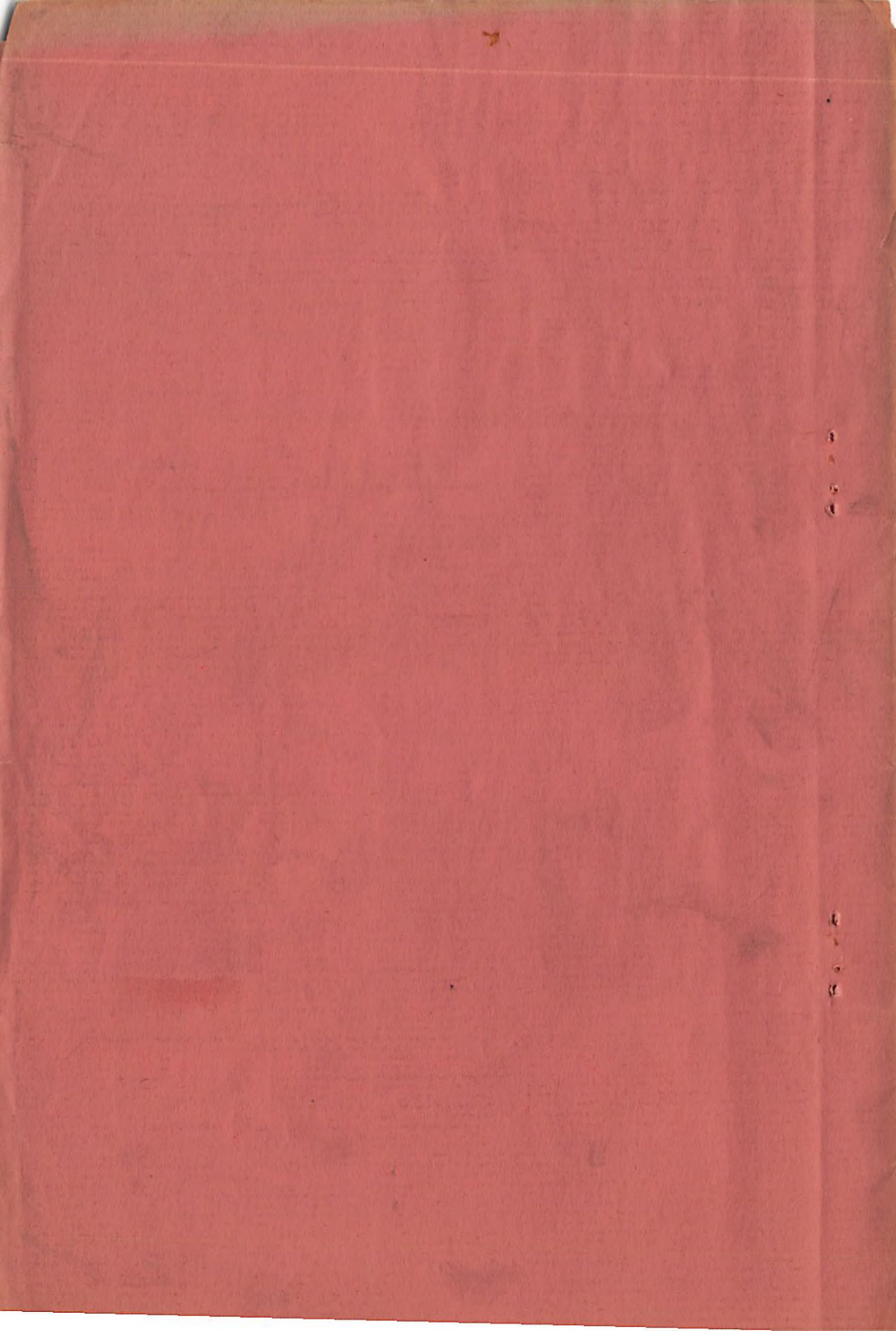
See Pg 12

Here H. and B.
get into something
that makes one
wonder —

Breathing
Right!

LESSON NO. 3 - 94

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 93 - 94

HEALING BY THE POWER OF VIBRATION
MIND AND BODY

SCIENTIFIC DATA RE ATOMIC MOTION:

We have stated before, that in the physical universe, all form, shape, and identity are atoms in motion, known as vibration. The most rapid mechanical or non-organic vibration recorded by measurement is that of light which travels 186,000 miles per second. Radio-active waves move at the rate of 62,500 miles per second, while sound travels only 1,100 feet per second. The scale descends ad libitum, in continuous movement through a uniform medium, the medium in this case being the ether.

A revolving activity goes on within the atom of every molecule - mineral, vegetable, animal, or human - and it has been proved that the speed of this activity is many, many millions of revolutions per second. Dr. Millikan states that in the atom of hydrogen the revolving speed of the electrical current is 300,000,000 revolutions per second. Re-ascending the scale, we arrive at the vibration of the

mind and estimate the movement at a minimum rate of 93,000,000 miles per second, which is the distance in miles from the sun to the earth, and THIS IS BUT THE DYNAMIC POWER OF THE AVERAGE MIND.

As man expands in consciousness, this power increases up to the point of instant conscious contact with the Infinite. In the innermost heart of every atom, no matter how lowly the substance, lives this same radiating force, this same potentiality of quickening on the instant into spirit. Yet such happenings are not the general order, for the Plan is Evolution - the slow removal of a thousand veils, a leisurely, yet persistent journeying back to the Blissful Source.

BILLIONS OF ATOMS COMPOSE PHYSICAL BODY:

We are told by scientists that there are more than 86 quadrillions of cells in the human body, and we know that each cell is in turn composed of many atoms. All these cells are under the control of the human mind. Visualize your body and the great activity which is constantly present in it. Like a clock, we wind ourselves up by resting during the night, and the next morning we begin to spend this energy. There are some who use more energy than they have been able to accumulate during the resting process.

If we had a measuring device to determine the speed of the cells, we would note that the activity of the cells is greater in the morning than in the evening after the physical and mental activity of the day.

Sometimes we reach the point where we burn up the cells, since we slow them down to a degree of activity where they can no longer function or exist. Thus, we not only deprive ourselves of energy, but we form congestion through an accumulation of dead cells.

REGENERATION OF CELLS:

The question then arises - How can we maintain the cellular activity or speed? The answer is - We must first find out how to create communication with every part of the body. It is necessary that every group of cells comprising an organ, or organs, be kept in coordination since each one must work for the other, and that all the groups and glands work singly and collectively, in harmony, so that the physical body may be ever alive, active and alert.

The cells of the body are divided into sixteen main groups and subdivided many hundreds of times to form the various organs, tissues, bones, etc., which are necessary for human life. This correlation points to one single point of control. In other words, all the labor of these different groups has a tendency to focus in a central point of control - the mind.

The power with which we operate intelligence and control emotions is not derived from the outside, but from within. How? Every cell is a particle of God. And these cells have elected YOUR MIND to be president. When the mind does not

give proper leadership, there is chaos and disruption. When disruption occurs, leadership no longer exists. To the end that you may control conditions, you must first learn to control yourself, your physical body. After you have gained such control, all the rest will surely come your way.

NERVE TENSION SHOULD BE RELEASED:

Become relaxed. Tense nerves obstruct the passage of mind impulses in directing the body during the waking hours. At the point of tenseness, the pull of gravitation is stronger than elsewhere in the body and the inequality is productive of distress. When the physical channels are kept open to the flow of mind, the downward pull of the earth is exerted evenly and is equal to the upward pull of the mind, and this means harmony or balance in the body.

THE BRAIN CELLS SHOULD BE AWAKENED:

Our brain cells either are at work or should be put to work. There are far too many people who have allowed their brain cells to become dormant or static. Slow, sluggish, and inactive brain cells mean failure. The measure of your success is the activity of the cells of your brain. The brain cells can be awakened only by the awakened cells in every part of the body.

And here is a note of WARNING - Do not become a fanatic along ANY line. Whenever you do so, suffering is the outcome. Do

not become a faddist, or a religious fanatic, but, on the contrary, devote enough of your time to all three aspects of life - the PHYSICAL, the MENTAL, and the SPIRITUAL. When one over-develops the mind, there is suffering, since the coordination between mind and body is limited. Muscular development should be sufficient to take care of the needs of the physical body if one wishes to enjoy a normal active life.

What CAUSES the action when you close your hand? What power is back of it? I hear various answers. One person says, "mind" another, "energy" another, "force" and another, "intelligence". It cannot be mind alone, nor energy alone. It is the coordination of mind and muscle. If it were mind alone, why could you not move the hand if it were paralyzed? If it were energy or force, what could deter a constant process of the movement of the hand? Coordination of mind and body is needed in order to move the hand or any part of the body.

INTERESTING ILLUSTRATION OF MIND DIRECTION:

Some years ago a Los Angeles psychologist became interested in self-suggestion to the various parts of his body. One day he began wiggling his thumb, keeping a fixed gaze upon it. He commanded it to keep on "wiggling" until three o'clock. Removing his fixed attention from the thumb, it obediently kept on moving. At about half-past two, some friends came to call. The wiggling thumb kept right on wiggling and he COULD NOT STOP IT. He

sat in a chair, holding the offending (yet obedient) member behind his back until three o'clock, when the movement ceased.

In the first instance he had to CAUSE the movement, but as it continued the INSTRUCTED MIND CELLS of the thumb took up the DIRECTED PROCESS and kept on to the stated end. This is much more than a related experience. It explains, to a degree, mind control, the authority of mind, and the physical obedience, not to mention the fact of the time element involved in the termination of the physical action. And we may inject here our conclusion to an extraneous subject - Mind comprehends the time element, which we have hitherto named DURATION. (See Lessons 61 - 62.)

RHYTHMIC BREATHING:

Breath is the great purifier of all negative substances. There is nothing else which can or does excel breath as a purifier. There is oxygen in the air we breathe, but there is something else as well, something finer than oxygen, and this something is PRANA. The health and activity, indeed, the life of the body is dependent on oxygen. Absolutely necessary for life are:

- 1st - Breath
- 2nd - Water
- 3rd - Food

The new-born baby is not yet alive until it has taken breath. How anxiously the nurse and attendants await this vital in-breathing influx of LIFE. A new-born

child's heart has been known to continue beating for nearly half an hour, while yet its lungs could not be made to take in life (Prana). Life is in the air we breathe (Pranic air). A man can go for forty days without food. The length of time depends on the amount of fat already stored up in the body and on his MENTAL RESISTANCE.

A man, it is said, can go without WATER, under certain climatic conditions for not over nineteen days. How long can he live without Pranic Air? Try it and see! Breath then, is of utmost importance, and we need to learn something equally important, and that is, HOW TO BREATHE, to get the most out of our breathing process. When we have learned how to breathe, scientifically, that is, when we acquire rhythmic breathing, we will prolong our lives by adding a full measure of health and the ability to mentally introspect regarding the beauty of the self.

The experienced mountain climber can climb great heights without difficulty, while you, the novice, would become fatigued. Yet, we are as strong physically as he is. What then is the difference? Only this, that through experience he has learned rhythmic breathing, although he may not be aware of the fact. And here is the secret of mountain climbing - It is merely to keep a steady pace. No long steps should be taken, just short ones of a few inches in length. Inhale on the upward lift, exhale in drawing up the rear limb. Never get out of rhythm. Count up to eight and then back again.

Keep your count for a while and then forget it.

There is an alarm clock inside of you which ticks off the time and when you go off time, it goes off, too (alarms). You can climb all day if you breathe right and keep your legs going with your breath. When you are mentally restless or physically over-active, you will also become restless in your breathing. You may exert yourself to such an extent that you poison yourself. Have you ever noticed that you get out of breath, when you worry or have too many things to do? If so, you may be sure you have not yet learned the art of rhythmic breathing, or are not using that process.

Learn to inhale independently of physical exertion as given in the exercises which follow. Use this exercise constantly and persistently until the practice becomes a natural HABIT. If you breathe shallowly, the blood which goes to the lungs to be NEUTRALIZED OF ITS CARBON-DIOXIDE and VITALIZED by Pranic forces will go back into the bloodstream carrying some of the poisons which should have been eliminated. It is then that you get out of breath easily and are tired.

Whenever you are concerned with problems requiring deep thought; whenever you are nervous, agitated or disturbed; and before taking a walk or doing anything that is active, sit and breathe as directed later, and then go about your business. Whenever you have something out of the ordinary to do, take a few minutes, five or ten

minutes will generally suffice, and breathe deeply, exhaling forcibly. By doing this you will cleanse the body of all poisonous substances, every cell will be revitalized, and you will find yourself well able to cope with the situation you have to meet, because of the pranic life and God energy which you have allowed to flow into your body. Nervousness is caused by mental over-exertion. KEEP YOUR BREATH RHYTHMIC regardless of your mental or physical exertions.

EXERCISE FOR RHYTHMIC BREATHING:

	Count
Inhale	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8
Hold breath	1 - 2 - 3 - 4
Exhale	1 - 2 - 3 - 4 - 5 - 6 - 7 - 8
Hold	1 - 2 - 3 - 4

Repeat again and again, allowing a full second to each count. Accenting the 2nd, 4th, 6th, and 8th syllable THINK as you breathe:

I breathe the life in Pranic Air
In Pranic Air

It frees me now from pain and care,
From pain and care.

Nothing can release the pent-up feelings more easily and effectively; sorrow, anxiety, grief, or strain on the physical and mental, than the foregoing exercises. The pranic air or God Life, quietly, rhythmically, gratefully taken into the body awakens the God cells of the body. The cells are energized by the removal of poisons and release of tension, and give full scope to activity of God Life within.

Go through the counting exercise once -- then **FORCEFULLY EXHALE**. Blow out the residual accumulation as one would blow out the rust from the tubes of a steam engine. Go through the statement exercise and then **BLOW OUT FORCIBLY**, ejecting all possible poisonous substances through the mouth and nostrils.

It is sometimes well to do as follows: Stand firmly on the floor, reach UP to the highest possible point, arms stretched high, fingers straight up **STRETCHING** the whole torso. Standing thus, stretched, breathe out as fully as possible, holding the breath OUT for a full 30 second period if you can. Repeat three times. Then relax and nature will send a flood of pranic air into your being. You will eject the air forcibly because you must and in two minutes you will be a new person.

AN ILLUSTRATION OF HEALING BY VIBRATION:

Is the science of healing the physical body by vibration, by radio short wave, by electrical vibration, through creating heat in any particular section of the body, NEW or is it a science that has been practiced for many, many years? We shall now relate how one case of healing by vibration was effected many years ago in the Coptic Temple of Egypt.

When Hamid Bey's grandfather was twenty-two years old, he was subject to one of the most painful ailments man suffers. Any form of physical vibration caused intense agony. When anyone walked across the floor he would scream because of the suffering

the vibration caused. Every remedy at the time was tried, but nothing brought him relief. Finally, it was suggested that he go to the Christian Coptic Temple to be healed. So he went to the temple in which Hamid Bey later received his training. Within twenty days from the time of his entrance there, he was completely healed. What was the mysterious power which was used to heal a disease which had not been reached by any other method?

We shall now listen to Hamid Bey's own words as this mysterious power is disclosed. "When I was six years of age my grandfather took me to the Temple. He was doing a wonderful thing by taking me to the Temple and he sang as we walked along. We finally reached there. I had to wait eight years, however, before I was able to see and touch with my own hands the thing which really had healed the ailment of my grandfather. Do you know what it was?

CHAMBER OF THE SEVEN GODS:

One day I was taken to the Chamber of the Seven Gods where there are seven tiny niches. Before going into this chamber we were prepared by the Masters with great devotion. To avoid expectation of any kind, we were not told by the Masters or anyone just what we should see or could expect. Immediately preceding entrance to the Chamber, we had a prayer and then I was taken before the middle niche where I saw one of the gods. What is this god? It is not really a god as a spiritual substance but only a symbolical representation. This god is a metallic statue colored in gold.

With reverence, the Master took it and handed it to me, telling me to hold it in front of me with great devotion and to listen to the voice of God which would speak to me. Gradually, as I held the statue, I felt a sensation all over my physical body, a most peculiar and strange sensation. I thought I was about to faint because there was cold sweat on my forehead and all over my body. I hesitated to tell my Master, as I did not want to admit that I was so weak and overpowered by emotion, but the Master kept looking.

When I told him, he took the statue from me, replaced it in the niche and we waited a little while. Then he took me before another statue. With this god I felt a different sensation. In turn, I was made to hold each of the seven gods and each caused a different sensation in my physical body. With one, I lost consciousness completely. Naturally, many questions were aroused in my mind and I wanted to know the cause of these reactions.

SEVEN GODS ARE REPRESENTATIONS OF DEGREES OF RATES OF VIBRATION:

The Master then told me about astronomy and the relation of the planets or universal system to chemical and mineral substances. He explained that the statues or gods are only representations of degrees of the rate of vibration in a compound of substances from the earth which have been fused together. They are called "gods" because they emanate vibrations and represent the result of a vibrating law. He went on to explain that for every god in that chamber

it was necessary to sacrifice a human body. In other words, when a Master was ready to call his soul from his physical body, the body was given for fusion with certain other mineral substances at a particular time, astronomically, so as to cause the necessary vibrations.

The planets help each other in evolution. The dividing and reassembling of all minerals and chemical substances wherever found is governed by the planets. "Vegetation is only possible through planetary influence" the Master said. "At the time when one particular planet vibrates in harmonious conjunction with this earth, the fusion of certain minerals and chemicals is possible." That is to say, by combining these minerals and chemicals such great heat was engendered that the Master's body was burned and the ashes mingled with the resultant molten mass which was molded into a statue or god.

The fusion of the human bodies of the Masters with certain minerals and chemicals created benefit for mankind because the vibrations of that particular Master were embodied in the statue. Before leaving his physical body, the Master willed what vibrations should be embodied in the statue or god. The vibrations in one of these statues performed the miracle of producing the vibrations necessary to destroy the condition which was causing the particular disturbance in my grandfather's physical body.

(To be continued in Next Lesson)



EGYPTIC FELLOWSHIP OF AMERICA

*Can speed
be decrease
of heart
beating
in tired eyes*

LESSON NO. 95 - 96

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 95 - 96

HEALING BY THE POWER OF VIBRATION
MIND AND BODY

VIBRATORY ACTIVITY REMOVES CAUSE OF DISEASE:

The illustration as given in the last lesson leads us to consider some fundamental scientific data and inspires the mind to inquire into the grand possibilities which seem to be as yet locked in the mind of man. It indicates that in more remote days, some of the wiser and greater souls knew that vibrations can be produced in the human body which will cause the elimination of the germs of disease, thus effecting a cure.

Our scientists of the present day retrace this knowledge by different methods. A doctor in Chicago uses the radio short wave to produce heat in the bones, and says that he can heal bone arthritis and other diseases by this method. A professor in Vienna is able to kill a flower with two radio discs and shows that blood cells cease to be active under some kinds of vibratory activity (not necessarily mechanically produced) all of which leads us to observe that vibratory activity is

a means by which the cause of disease may be removed.

USE OF MICROSCOPE IN RESEARCH WORK:

A great scientist in California built three of the most powerful microscopes that have ever been built by human hands. The last one he has built is made of more than 5,000 pieces and can enlarge objects 31,000 times. He has also built machinery to take motion pictures of the most mysterious parts of the human body, the construction of the cell, and has been able to photograph the most minute parts of the human body. He has made a photograph of a seven-day old embryo and studies this under his powerful microscope.

He has even made a photograph of the food in the parasites's intestines of this seven-day old embryo. His reason and purpose for all this research was inspired by one factor. He said he read in the Scriptures that all substances of matter are created by one power and eventually everything is absorbed into the one great power. From nothingness is created all matter and into nothingness it is to finally return.

He reasoned that if this be true, the human body is an assembled substance which works in groups and that every one of these groups is governed by one certain law which vibrates and produces that certain substance. The consciousness of a cell knows what it is to be. A blood cell grows itself into blood. Cells of the lungs arrange themselves into lungs. There is con-

consciousness in every state of manifestation.

Scientists say that serum can be taken from the male, be injected into the female and in nine months produce a baby, but when the baby takes its first breath, it dies. This is proof that certain parts of our physical body can build certain groups of organs but when the day comes for the coordination of activity, there is none. The cell groups are only parts and lack the presence of the soul, because the soul must be attracted by the father and mother at the moment of conception and so, such scientifically created children cannot live.

ILLNESS IS PARTIAL DISTORTION IN OUR MIND:

This California scientist who is working with these powerful microscopes began to realize that illness is a partial distortion in the physical body. This distortion is caused by a foreign substance which does not belong in that particular group, or that group or organ may become affected by toxins produced by over-exertion. How should we try to recuperate organic activity in the human body? We must go back to the original cause and finally retrace how our physical body has been made. If we can do this retracing, then we can cure this physical body of all its ailments.

CANCER CURED BY VIBRATION:

What is the ailment or disease which takes away the greatest number of people? Look into statistics and you will see

that is is cancer. A scientist inspected certain specimens of cancer under his microscope and found what it was but could not tell whether or not it was a germ. It appeared not to be a germ and because he could not separate the substance to find out its emanation of heat, he built an electrical machine. He was the first to build a transformer.

Silicon is the most sensitive mineral that man possesses. To control your body you must have a great deal of silicon in it. Because silicon is the most sensitive mineral, this scientist made a disc of it. He took the substances of this cancer and with the special electrical apparatus he had invented, found that as he transformed the frequency of electricity, the heat from the cancerous substance emanated at 900,000 frequency. He then asked himself what would happen if he made the frequency 1,000,000. He made the experiment and the carcinoma was killed.

If you put 200,000 volts through your body you will be killed but if you let 1,000,000 volts go through it, you will suffer no ill effects whatsoever, due to the difference in the degrees of vibration. So he injected substance from the cancer into a mouse and put it into the electrical machine. He didn't succeed, however, in curing it and so was faced with a most complicated problem. He then discovered that in the carcinoma was matter of a higher potentiality which must be separated. In order to do this he prepared special filters and special machinery.

Placing the cancerous substance on his silicon disc he found the frequency increased ten times, reaching 10,000,000,000. In five hours a mouse developed cancer. Then he increased the vibrations ten per cent and the mouse was cured in two and one-half hours. He then began to try to cure human beings who were willing to have the experiment made upon them. He discovered that cancer is different in every person. He is not yet ready to release his machine for general practice as he says it is only fifty per cent perfected.

Tubercular germs are more widespread than cancer but in regarding the killing of them by vibration, we must take into consideration the fact that the dead cells thus produced must be removed from the body within twenty-four hours or the toxemia produced will cause a more terrible disease. Therefore, this method to heal tuberculosis cannot be attempted at present.

CONSCIOUS CONTROL OF THE BODY:

Summarizing data of preceding lessons up to this point, it is to be observed that these are facts worthy of consideration:

1. The universe is created and sustained by vibration.
2. The most rapid vibratory movements are in the less dense media.
3. In the ascending order is:
 - a. Material - which corresponds to food in man.
 - b. Water - alike in nature and man.
 - c. Air.
 - d. Mind.

We must concur that in the healing process, while the scientist is building mechanisms which constantly ascend from a lower order to the highest so far discovered in the universe, to wit, radio-activity, he is yet millions of miles behind the most intense movement ever discovered - the speed and force of mind. The healing agency of mind can therefore, be relied upon as a more potent means of removing causes of diseases, and actually creating new and perfect cell life. But this can only happen when that mind is carefully instructed.

It is the purpose of the Coptic Fellowship of America to guide you to a clearer understanding of immutable laws governing the maintenance of health for you and for all mankind. The human mind has the power to impress upon your physical body whatever vivid image you hold in your maintained thought, for whenever a strong mental picture is created in the mind, that picture is reflected in the body. It is possible to speed up the beating of the heart or decrease its speed and it is accomplished in harmony with that which the individual is identified.

There is a way by which YOU, as an individual, can control YOUR physical body, wholly, but very few persons have as yet learned how to gain that control. It is subconscious control. Through proper training and application you can regulate the speed of the frequency of the physical body. When God created man, He likewise endowed him with the power to take care of every phase of his own life. You

have within you, dear student, that power -- not one per cent, but one hundred per cent. What percentage are you using? How much less than the whole?

Even insects are prepared to take care of themselves. Behold the lowly mosquito. Inspect it. Observe the tools God has given it, and be sure that in the giving process He has not neglected you. Every mosquito has the tools of his annoying trade - a pair of scissors, a sword, and a syringe. It is also endowed with the instinct of knowing the most vulnerable spot in which it may attack you, then use its tools, absorb your blood and lay its eggs beneath the cuticle of your skin.

If you study the life of any of God's creatures you will find that all of them have an inherent power to take care of themselves. But man, we are sorry to say, very often does not use that power with which he is likewise endowed. The reason is that he is either not cognizant of it or, knowing it to be true, does not make the exertion to use it, hence, the result is sickness and misery.

WORKING NOT WISHING ACCOMPLISHES HEALING:

The mind in you is the power you can use. How can you use it to heal your own physical body? Certainly NOT by being negative. Every time you say that you are ill, you create or intensify an image of some form of sickness, whatever it may be, and picture it upon and into the physical body. You can create a negative condition within yourself. You maintain the belief

of your ailment, the ailment you WISH you could be rid of. Far from overcoming or neutralizing it, you intensify and accentuate the image and the disease. You may have a wish, a desire, but you PREVENT that wish, that desire from being fulfilled.

There was an old man living in California who had an open car and, although it is very unusual for California, there was lots of rain. The top of his car was torn. Whenever it got cloudy he wished it would not rain, and every time it rained he got wet. So the poor man was always wishing and praying very hard that it would not rain, but he never did anything to prevent himself from getting wet. Instead of wishing so much, he should have fixed the top of his car. Many people wish for things but do not do anything to make those wishes come true. They wish to be healthy but all they do is wish. They pray for perfection and for a healthy body, but something in the back of their minds dwells on their illness.

How can you release your mind so that it vibrates properly? You must be free from all thoughts of sickness. You must, mentally, become whole, perfect and well. Picture the particular part of your body that you want to heal, keep it in your mind as being in a healthy state, and thus keep that healthy picture in your subconscious mind. When you are asleep your physical body is under the protection of your subconscious mind. The subconscious mind is the channel through which you can communicate to any part of the physical

body. If you deliver an order to your subconscious mind by visualization, if it is properly given, it is expressed throughout your physical body.

HEALING BY VISUALIZATION:

As you go to bed at night, give a suggestion to your subconscious mind. When you are asleep you are generating and supplying yourself with energy and it is used by your subconscious mind to be directed to any part of your body. How should you go about giving a suggestion to the subconscious mind? You should first try your level best to go into deep meditation. Eliminate all negative thoughts from your mind by communing with God by making a deep prayer. Then visualize that part of your body which you want to heal as being in perfect health; picture it in a healthy condition, and then fall asleep.

The magical power of your mental suggestion, which is transferred to a divine suggestion, will cure any part of your physical body. It seems a simple thing to do but it is not simple because it may be difficult for you to centralize the picture and eliminate fearful and negative thoughts from your mind. If you cannot visualize the part you are to heal, get a medical book and study the part until you can picture it in a perfect state of health. Know all of the parts of your body and how they function. Present the clear visualization to your subconscious mind and the rest will take care of itself.

If you are able to release your power for one second only, without any limitation or contamination and let it run through your physical body, there is no disease which cannot be overcome. Many people are instantly healed, which shows that these people have reached the state where the conscious mind has been released and the divine power has permeated every part of the physical body. Before trying to heal others, first heal yourself. Do not do anything for anyone unless you can do it for yourself. Practice the things you want to teach. Before you heal others you should be an example. When you reach that point, you may use your power.

HEALING OTHERS - POLARITY:

Human beings are divided as to sex. From earliest literature, especially from that which has longest survived - the Bible - and all through the history of man, we note that the TWO, man and woman, are considered as two, never as one. We may conclude that so far as human consciousness is concerned these two are exactly opposite in polarity. While they are two, they are yet a twain. Woman is the negative pole, man is the positive. The word man, symbol of the twain, symbolizes God.

The hands of every person have great vibratory power. Care should be taken in how they are used. The extremity of each finger is not unlike an antenna, which vibrates according to the conscious condition of the individual. Even colors are radiated from the hands which are at

all times in correspondence with the mental attitude. Through the hands of others you may receive vibrations which are detrimental to you, or you may receive the power of healing. In the New Testament we are instructed in the "laying on of hands" for healing. It is true that the DIRECTIONS may seem obscure since the Bible is written in very occult language, but when properly interpreted they will be found to be in harmony with the teaching of the Coptic Fellowship of America, or vice versa.

Healing by hands
Before using the hands for healing, they should be purified by mental declaration of the purpose you intend. Be careful that no metallic substance other than gold is on your person. Join your fingers and CENTRALIZE your deep attention on the purpose (name it) and the person (name the person) toward whom the healing force is directed. Then close the hands and VISUALIZE the person and the purpose.

If you are desirous of healing a man the left hand must be used. There must always be two poles, positive and negative, and since man is the positive, you must use the negative or left hand. As woman is negative, you should use the positive or right hand in projecting the healing treatment. THIS IS TRUE WHETHER A MAN OR WOMAN IS DOING THE HEALING.

Remember at all times, you as a healer, should be in an entirely clean mental state and in perfect physical condition or you will not perform an act of real healing. Absent treatment comes under

these same standards. While "God is no respecter of persons", while the rain falls equally and the sun shines as brightly on the "just and the unjust" the POINT of contact can only be made by that one who with intense devotion can identify himself with God. To him alone can there ever be a clear mental picture of divine perfection in an organ or in the body.

As stated before, the power back of this vibrating energy is the mind (shall we capitalize it, MIND?) since your own mind possesses every degree of vibration. Your mind is part of the Master Mind of the Universe. You, an infinitesimal part of God, can produce a vibration of 50,000,000,000 frequency. As Jesus said, "Ye are gods, every one of you, and sons of the Most High." Many students of the Coptic Fellowship of America have reached this realization and have performed wonderful so-called "miracles".

Mental voltage need never be applied with cautious fear. Admission of ELECTRICITY into an organ of the same vibration is the admission of a doubtful influence. MIND, the KING, may enter beneficially into any special domain, into any part of the body. The mind, HARMONIZING or BECOMING ONE with the vibration by which the organ was created, effects an actual re-creation of it. It likewise summons every drop of nourishment which can answer to that demand. And so, health is established. Every negative microbe is destroyed.

The thought of negatives is dismissed.
Perfect life - health - is on the throne.

While much of the foregoing is in very general terms, there is yet much that is specific, and the thoughtful student will see in every paragraph hints of practical application. However, in order that there be no misunderstanding and the instructions be made perfectly clear, we shall make a few observations on "just how" to make things happen.

HELPFUL AIDS TO CHANGE VIBRATORY RATE OF AILING PARTS OF THE BODY

THE EYES:

The eyes are "the windows of the soul".

For millions of years the process of evolution of man has been in harmonious operation. Suddenly, from the clear skies of progress, a soul arises to change the whole system of graduated progress. He invents MOVABLE TYPE. No longer is man to be bound to word of mouth tales, or to the more concrete way of expression through hieroglyphics on stone. He speaks through the written word to the eye. Man begins to use his eyes in a new way. He reads. Fifty millions of years are swept away in a night-time, but oftentimes the eyes are incapable of taking on the new task, and the muscles become weakened, thereby impairing the vision.

Many persons, however, wear glasses because of a physical condition which may be due to a nervous tension and far from a

deficiency in the eyes themselves. Again, many cases of eye trouble are caused by an overstrain in focusing upon one point when the person is tired. Congestion may be centralized in any part of the physical body. Congestion is an accumulation of cells which have been destroyed by exercise or lack of it, either mental or physical. This congestion or toxemia accumulates in the weakest parts of the body. Generally, when eye weakness occurs, the remedy sought at once is a pair of glasses. Wearing glasses causes the eyes to lose the natural focusing point and they become lazy.

Eyes are subject to the most tremendous vibrating activity (aside from mind) which is light. In the evening after one has been active all day, he takes a book and reads under a bright light. What happens then? When one looks into a bright light countless blood cells are killed, congestion results, the eyes become inflamed and soon the native efficiency of the eyes is impaired. Blood circulation should be stimulated in them, by the following eye bath:

For tired eyes, or when one is sleepy and the eyes no longer wish to stay open, put cold water which has been boiled or distilled water into a pan. To this water add two or three drops of lemon or celery juice. Dip the whole face into the water and blink the eyes six times while the face is submerged. The cold water will re-stimulate the blood circulation, thus changing the vibratory degree, not only in the eyes, but also the entire face.

EYE EXERCISE:

Inhale a full breath. Tense the neck while holding the eyes tightly shut. Exhale. Do this three or four times. This exercise may be taken any time the eyes feel tired, or when you desire to flush them with new blood.

HEARING:

The following is a remedy which has been used for thousands of years and it will work for you also. Many children have earache at one time or another. If they do and EAR DRUM HAS NOT BEEN PIERCED, put two or three drops of warm, pure olive oil into the ear. Then place teaspoon against the ear with the bowl of the spoon away from the ear and tap against it with another spoon, using gentle taps. This causes a vibration which, together with the oil, will stop the pain very quickly.

POOR HEARING IN ADULTS:

The ear drum is subjected to a great amount of pressure. To balance that pressure, the atmosphere within the Eustachian tube must equalize the pressure from the outside. Whenever the tube becomes obstructed, either by tension or from a mucus condition, poor hearing results. Ninety per cent of poor hearing is caused by over congestion of mucus. People suffering from this condition should avoid eating starchy or carbon food and should go on an elimination diet to rid the system of mucus. Tension around the top of the spinal cord sometimes causes poor hearing, also.

You'll have to get up or
You'll have to get out --
You can't lie there in a heap
With doctors and nurses
A-prodding about and bromides
To put you to sleep.
You'll have to get up in
Your soul of souls and
Realize what you are --
A free-born child of
The universe -- perfection
Your polar star.

You'll have to get up or
You'll have to get out
And you can't be saved by
Your tears nor your prayers
To God to ease your pain
It's been tried for
Thousands of years and
The pain's still there, and
The tears still flow, and
So they'll continue to do,
Until you get up in your
Soul and know that your
God is at home IN you.

Author unknown, but acknowledged.

DAILY EXHORTATION:

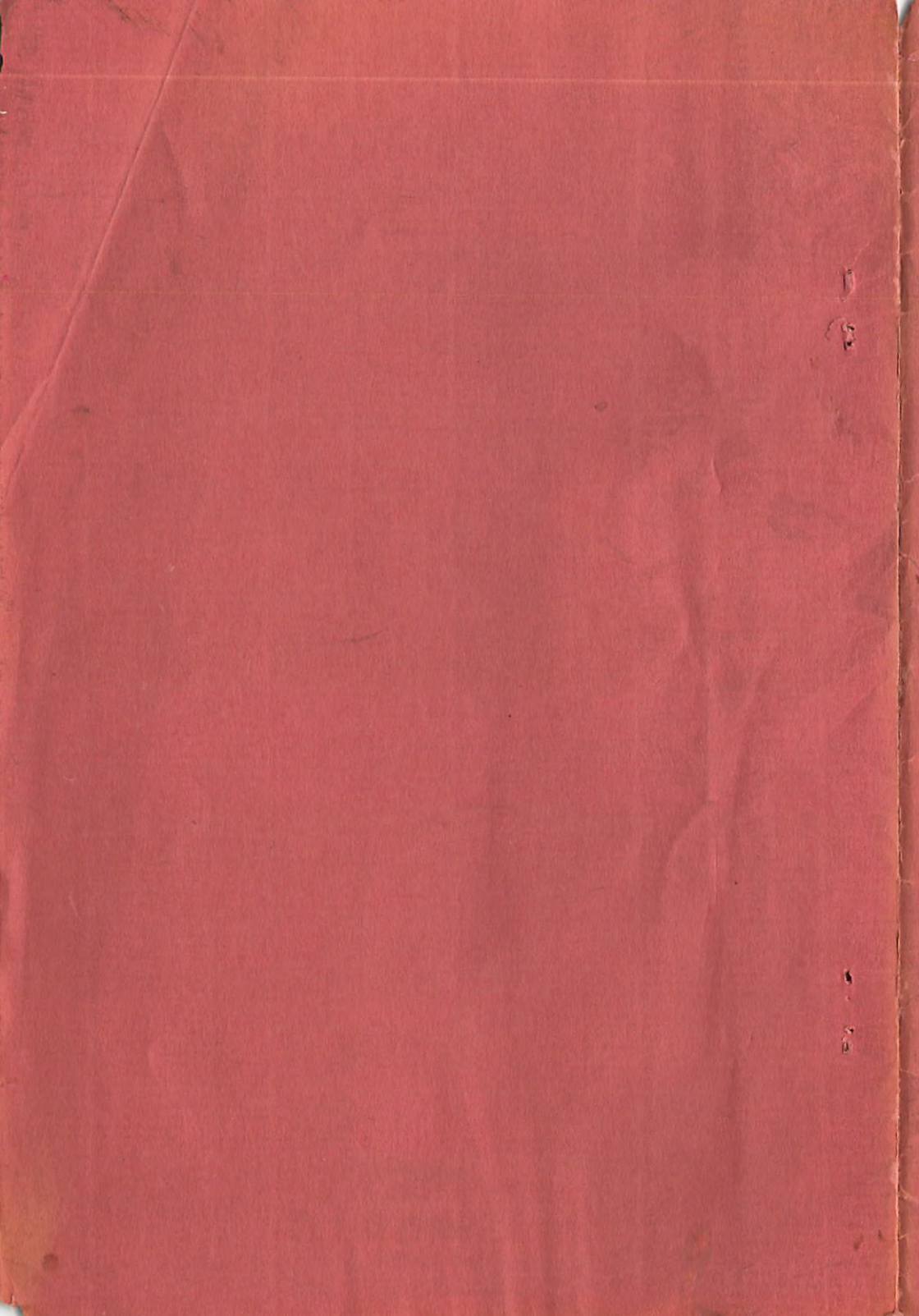
Heavenly Father, vibrate within me.
Make my heart Thy Garden of Joy and Happiness,
Thy Temple of Peace. May Thy
manifestation of truth be realized with
physical, mental and spiritual perfection
-- Peace! Peace! Peace!



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 97-98

EGYPT'S MASTER VOICE



THE SACRED TEACHINGS

O F

THE COPTIC FELLOWSHIP OF AMERICA

LESSONS 97 - 98

DOMESTIC TEACHING

LOVE-WISDOM-KNOWLEDGE:

Nature is forever revealing. She yields her secrets unsparingly but only to the eyes having vision; to the vision of Wisdom; to the Wisdom which is based upon Love; and to the Love which is Life. As Bryant puts it, "To him who in the love of Nature holds communion with her visible forms she speaks a various language."

This vision is not that of the eyes alone, but is that of the Supreme Wisdom in man, a vision at once as perfect to the blind as to those with perfect physical eyes. For there are those "who having eyes see not, and ears they have but they hear not."

The beautiful symbology in Jesus' healings of the blind, so eloquently told in the several gospels, is that of men who were not only physically healed but whose inner vision was awakened to UNDERSTANDING. The student should read again very under-

standingly Luke 19: 35-43; John 9, and should note especially John 9: 39-41. This vision which He sought to reveal to the blind is that of inner wisdom. And yet once more He said, "And that seeing ye may UNDERSTAND."

We have said that the revealments of Nature come only to those having an Inner Wisdom based upon Love (life) and have indicated that to such comes understanding. The true order is Love, Wisdom, Knowledge.

We are now going to make some pertinent inquiries into human nature itself in order to instruct in the use of principles rather than methods, to the end that knowing the principles your own system of application may be followed, when you seriously set about creating a system and a plan of self-government of others-- your children.

FACTS BASED UPON AGE-OLD AND ULTRA-MODERN KNOWLEDGE FROM 451 A. D. TO THE PRESENT DAY:

Beginning in the year 451 A. D. the Copts in Egypt announced the unity of all life. They were the first to give definition to the fact that Christ had but one nature, the divine alone, or a single compounded nature, and NOT two natures so united as to preserve their distinction. Upon this advanced premise and truth was founded the Coptic Order and Church, and recently the Coptic Fellowship of America.

The Fellowship looks upon Christ as the Symbol of Life and recognizes the fact that Life is One; that there is and can be, but One Life, and that that life manifests in myriads of forms and manners and is ever-changing in its manifestations. In this we perceive--

"That all the seeming changes
From old orders into new
Are but more extended ranges
Of the Great Creator's view."

Truth itself never changes. Our concept of Truth is forever changing. Yet the sages of the ages have been released from the race blindness and, "seeing," have understood. So 451 A. D. and 1939 clasp hands in a teaching which has stood the test of years and time and change. But in the new habiliments from the well-ordered dressing-room of Hamid Bey's mind you receive old principles clothed in modern garb. You have old truths in modern phraseology, to which have been added all that the ages have discovered from 451 A. D. to 1939 A. D. You are modernists comprehending ancient wisdom.

VIEWS RELATING TO THE HUMAN MIND:

We shall use the terms Soul, Spirit, Mind as synonymous and shall consider that each one of them refers to man's mental structure. But we shall not mistake

the brain to be the mind, for to do so would be a grievous error. Yet we shall mentally picture the human head and the brain and know that the former is the housing of the mind, while the latter is the instrument of the mind.

Rising from the spinal column, or vertebrae, in man is a ganglionic cord known as the spinal cord. This cord widens out as it enters the skull into the back brain areas composed of a series of lobes which direct the organs of life. Above, and occupying the apex and the central part of the head is the storehouse of principles; while in the frontal area, again a series of lobes, are located the vaults of facts - Love, Wisdom, Knowledge. Love is, in essence, the parent of Wisdom and likewise the basic principle of all life.

At the risk of being denominated adherents to a pseudo-science, we will more particularly describe the posterior part of the brain, the house of Love, with which we are naturally concerned, as we are dealing with Domestic Life. We shall subdivide it as the great teachers of the past - Gall, Spurzheim, Crombe, Fowler, Windsor, Holmes, and Miller (to mention honorably) have by study, observation, and test proven the subdivisions.

THAT WHICH CONCERNS THE SELF, IPSEAL
(RELATING TO THE CARE OF THE BODY)

Vitativity is the love of life for the sake of self which, in a harmon-

ious life is extended to the love of life for the sake of loved ones. Herein we find in the well-developed brain the housing for a resistance to disease and dissolution.

Alimentiveness is a desire for food to supply the fuel for the machinery of the body and oils for its lubrication - a discriminating taste essential to the preservation of the joy of living (loving).

RELATING TO SELF PROTECTION

Execution is the capacity to destroy or remove obstacles standing between need and the capacity to direct others - executive ability.

Combativeness is willingness to defend the self, and others, against attacks of friends or foes. Indignation is expressed in no unmeasured terms against foes of self or family.

RELATING TO PRUDENCE

Secretiveness is the disposition to hold facts in reserve; to conceal until the moment is ripe to expose; the ability to evade, awaiting the propitious moment when concealment may be turned into victorious achievement to be seen and known by all.

Caution is solicitude for security; the capacity to apprehend and forestall danger.

RELATING TO INDUSTRY

Constructiveness is dexterily and ingenuity in making things; creating material conditions for the self, or in the home, which tend to make life worthwhile; creative talent and to some extent ingenuity in adjustment.

Acquisitiveness is the desire to possess property; the love of one's own things; the realization of the value of one's own or possessions, and a desire to keep them from being wasted, broken, or lost by others who are less considerate.

RELATING TO IMPROVEMENT

Ideality is the desire to be perfect. When well developed there is refinement of taste and large love of the beautiful in the self, in others, in surroundings.

Sublimity is the appreciation (love) of the grand and the stupendous in nature, such as awe-inspiring scenery, mountains, waterfalls, the surge of the sea, and all that is magestic in the handiwork of God.

William Windsor, our most modern and advanced exponent of the Science of Character, tells us that when he was a boy his father asked him what he intended to be when he was a man. "A philanthropist," said the boy. "Find, fine," responded the father, "and the first thing you have to have in philanthropy (self giving) is to have something to give."

There are a lot of people in the world who want to "philanth" and have nothing with which to "philanth." In other words, begin with the self.

LOVE OF LIFE:

Instill into your mind the necessity of having a storehouse of vitativeness and to fight for life (love) against all odds. Learn to think above the belief in annihilation.

LOVE OF PHYSICAL PERFECTION:

Ingrain into your being a perception of what your body needs to sustain your well-being. Inculcate an abhorrence of negative forms of indulgence in meat eating, coffee drinking, tea gossiping degeneration, alcoholism, and the tobacco habit.

ABILITY TO GIVE DIRECTION:

He who is not the master of the self is never master of others. While you do not ever want to control the life (love) of others, you MUST be able to direct the activities of those who are under your control - your children. Study yourself carefully to see if you can NOW, as you are, give direction to your own activities and whether or not you can give direction to others. "He who would guide others, let him first become a servant.

WILLINGNESS TO DEFEND:

We do not ask you to walk around with a

"chip on your shoulder" daring someone to "knock it off." Rather, we ask you to "turn the other cheek." But there are times when it becomes necessary to be on the defensive. Defend the self, the wife of your choice, the children of your seed and the home you have made, for by so doing the foundation of family solidarity is laid.

DO I PROGRESS?

The universe is in a state of progressive development and all along the line to you and everyone this great truth holds equally true. If you are in tune with it, Ideality, or the desire for personal perfection, is nearly the uppermost theme of your life. If you are out of tune, then the opposite must be true. To the one who seeks to find in the conjugal relationships, harmony, peace, power, Ideality for the self must be a proud possession. To improve, to keep pace with the gigantic strides of modern civilization is the plus ultra of human need in married life. For a man who has the ambition to keep abreast with the ambition of his wife both for her own sake and that of her children, born or unborn, the incentive is progress. We have come into a new age. Go back over the history of the human race. It does not historically stretch very far. We, so far as this planet is concerned, are infants.

In the vast measure of time, how far is humankind from the high estate it is yet to be? Imagine a fish desiring to be perfect, or even an ape, a dog, or a horse.

Imagine the contemplation of such at the grand and the sublime in nature. Can you picture a monkey joying in a gorgeous sunrise or sunset? A grand Yosemite waterfall or a rainbow promise of God?

Only 15,000 years of history divide you and me from primordial inability to comprehend improvement or conscious progress and what we are. Which nature shall you follow, the animal or the God in you? "Of such is the kingdom of heaven." What is meant by "of such?" We - the children of God. Possessed of what? The divinity of an omnipotent, omnipresent potentiality to live wisely, to love fully, and to harmonize perfectly with all the universe..

So men and women who desire a happy and successful marriage; healthy, intelligent children; a place in the community and nation must make the first inquiry into their love of self as an essential pre-requisite to matrimony.

LOVE EXPRESSES IN SIX WAYS

In order to present a clear idea of the majestic thought which underlies this series of lessons, we shall give to the Expression of Love a six-fold classification.

Love is an abstract term for an abstract idea. But when we say, "He loves his children," we have given an idea which is concrete. That is, Love, as it is expressed, in concrete.

If we were to define LOVE we could give no better definition than "Love is a yearn-

ing to benefit." If this yearning never finds an avenue through which to benefit, it will forever be but an emotional abstraction. When we say, "That man Loves himself too much to ever love anyone else," we have spoken of an egotistical. IPSEAL, and purely selfish love. But if we say, "That man loves himself enough to fit himself to be a good husband, father and neighbor," then we have shown other channels through which abstract love becomes concrete in expression. That one who "yearns to benefit," and has no outlet for that yearning remains a starved soul in the midst of plenty. The whole world wants love and wants that love expressed.

THE SIX-FOLD CLASSIFICATION

1. The love of self, which is called IPSEAL.

The cultivation of love of self is necessary. It is the beginning point from which radiates all love as applied in any direction. We are told by the Master "to love thy neighbor as thyself" - no more, no less. Man could not love his neighbor MORE than is in him to love. The storehouse of the external expression of love is the IPSEAL brain with its mental action of self-sustenance, self-control, self-expression and direction. Only when man has cultivated the qualities which lie dormant within the self can he hope to see them overflow into other lives. The "as" expression then becomes a pivotal balance. He loves himself AS he loves his neighbor.

2. Amativeness or conjugal love.

Conjugal love is the love for the opposite sex. It urges man to seek a mate, prescribes his conduct towards the opposite sex, and sanctifies marriage relationships. It is the propelling power and the balance of life which is completed by union. It allows its possessor to become a whole individual for he becomes united with his other half.

3. Parental love.

Parental love is the natural successor to amativeness or conjugal love. It is the continuation of self love through marriage and is the unfolding of the life principle of the soul. Through its unfoldment the man becomes a husband and father, the woman a wife and mother.

The inverted action of parental love is found in those who do not want to have children about; Those who find no joy in the prattle of a babe; no music in the gleeful, joyous laughter of healthy, happy boys and girls.

4. Fraternal love.

Fraternal love is the natural sequence of self love, conjugal love, and paternal love. It is an essential consequence for it is instinctive to seek companionship of one's own sex and it becomes imperative as families increase and communities grow. Out of such a yearning of the soul grows the friendships of a David for his Jonathan, and the

founding of fraternal orders for mutual companionships and protection. Moved by his great fraternal love, Jesus responded to the query, "Who is my neighbor?" with the story of the Samaritan.

Excessive fraternal love leads to wanton neglect of family in a sort of inebriation of good-fellowship; with men, the club, the secret society, or golfing; with women, in teas, cards, and women's clubs.

In its inverted phases fraternal love leads to war; to retaliation; to the pronouncement of a law "of an eye for an eye." It is the antithesis of good will and the brotherhood of man--"Am I my brother's keeper?"

Let me live in my house by the side of
the road
Where the race of men go by
They are good, they are bad, they are
weak, they are strong;
Wise, foolish, and so am I.
Then why should I sit in the scorner's
seat
Or hurl the cynic's ban.
Let me live in my house by the side of
the road.
And be a friend to man.

--Henry Van Dyke.

5. Filial Love.

Filial love is more than the love of a child for its parents. It is an outgrowth of all the expressions of love so far enum-

erated and discussed, for it reaches further into the realm of idealism. It has its heroes and elevates its eyes to its superiors, real or fancied. It yearns for things beyond its ken--things divine, angels, and gods. Justice and right are reverentially understood, appreciated and imitated. It tends to soul elevation and highest aspiration. It comprehends the soul of the fairy, the heart of the boy David who conquers his Goliath, and cheers madly when right prevails.

Excessive filial love tends to extravagant extollation of ancestry; "family trees," and the spirit of antiquity.

Its reverse aspects inspire disrespect for those in office, for the disbelief in angels or a Divine Creator. It simulates the action of the mind that is egotistical and conceited.

6. Reverential or Universal Love.

Jesus spoke of Universal or God-love when he said, "If ye love man whom ye have seen, how can ye love God whom ye have not seen?" Or, to put it in a different way without disturbing the meaning, we might say, "Ye cannot love God (the Unseen--Universal) unless and until you have learned to love man--the seen--and do so love him."

If we return again to our definition of love as a "yearning to benefit" we can readily see that to "benefit" the Universal, we must do so by benefitting man. Yet

above man, be it self, wife, child, neighbor, or ideal there is a something in us akin to something more than mere man, which we yearn to serve and to benefit. There is a Presence whom few have really felt and KNOWN. It is integral to the self, and yet not the self that we feel At-One-Ness with. We often think of it as the "Higher Self." Dimly, but truly, did the poet see and feel this when he said:

"Abou Ben Adhem, may his tribe increase,--

Awoke one night from a deep dream of
peace,

And saw within the radiance of his
room,

Making it light, and like a lily all
in bloom,

An angel writing in a book of gold.

Exceeding peace had made Ben Adhem
bold

So to the Presence in the room he said,

"What writest thou?" The vision turned
its head

Then with a voice of sweet accord

Answered, "The names of those who love
the Lord."

"And am I one?" Ben Adhem spoke more
low.

The angel softly answered, "Nay, not so."

Ben Adhem spoke again, "I pray thee then,

Write me as one who loves his fellow-men."

The angel wrote, then vanished. The next night

He appeared in great awakening light

And showed the names of those whom love of God had blest

And lo--Ben Adhem's name lead all the rest."

PHYSICAL CHARACTERISTICS OF THE SIX LOVES:

It is more than a mere truism to say, "There cannot be an inside without an outside, nor an outside without an inside" for nothing can exist in an undifferentiated state and yet bear a name or a description. "Man-i-fest" might well be called "man I made" something a being. This "thing," this "being," this a "man," is a mechanism through which love (life) functions, and through which the action of life and love becomes visible.

A mechanism which is fitted to perform certain tasks is adapted to certain functioning by its significant characteristics--size, shape, texture--which reveals the nature and perfection of its operations.

And while this may appear to be extraneous to the subject, the skilled observer is able to tell the proportions of the six phases or forms of love which exist in an individual and to cast a very good mould of the future with regard by careful investigation of that individual. You, dear student, would do well to self-analyze yourself, following the principles as laid down in these lessons. But you should go further than a casual observation of your love qualities into your Wisdom department as well as into your Knowledge to see what adjustments you can make, if a deficiency seems to be in evidence.

SOME QUESTIONS YOU SHOULD ASK:

Have I a sufficient amount of self love to:

1. Build a strong and healthy body and to keep it well at all times?
- X 2. Control myself and guide others, and do this without causing emotion?
3. Am I thrifty and possessive enough to provide for myself and others?
4. Have I sufficient self-restraint to avoid being merely a "babbling brook," and so generate power?
5. Will I fight for myself and defend those who may be dear to me?
6. Have I a strong, ardent, physical,

mental, and spiritual desire for the one of the opposite sex whom I have attracted, or may attract to me?

7. Do I love children and appreciate their values--or my own and others?

8. Am I possessed of a high degree of fraternal love? Do I recognize that society can exist only as I (myself alone) exercise my might and power for the good of others?

9. Has my childhood, boyhood, girlhood worship of an ideal remained intact? Do I see something of myself in those whom I know? Do I look up and not down?

10. And, finally, the greatest question of all--Have I found an Inner Presence, demanding nothing, asking nothing, yet seeking all? A Presence, demanding nothing, yet seeking all? A Presence that is near and becomes dear as I respond to it and blend with it so that I know not if it be me, or otherwise, yet so infinitely certain am I that It is all, that I feel that I am ALL, and I glory in It and Love It?

VIEWS OF MARRIAGE:

The Coptic Fellowship avers that the

marriage love is a sacred principle. It makes no concession as to existing marriages or marriages yet to be. It affirms that marriage based on the world's views, even though consummated many years ago and by reason of their being made in accordance with world laws, now imperfect may be made perfect.

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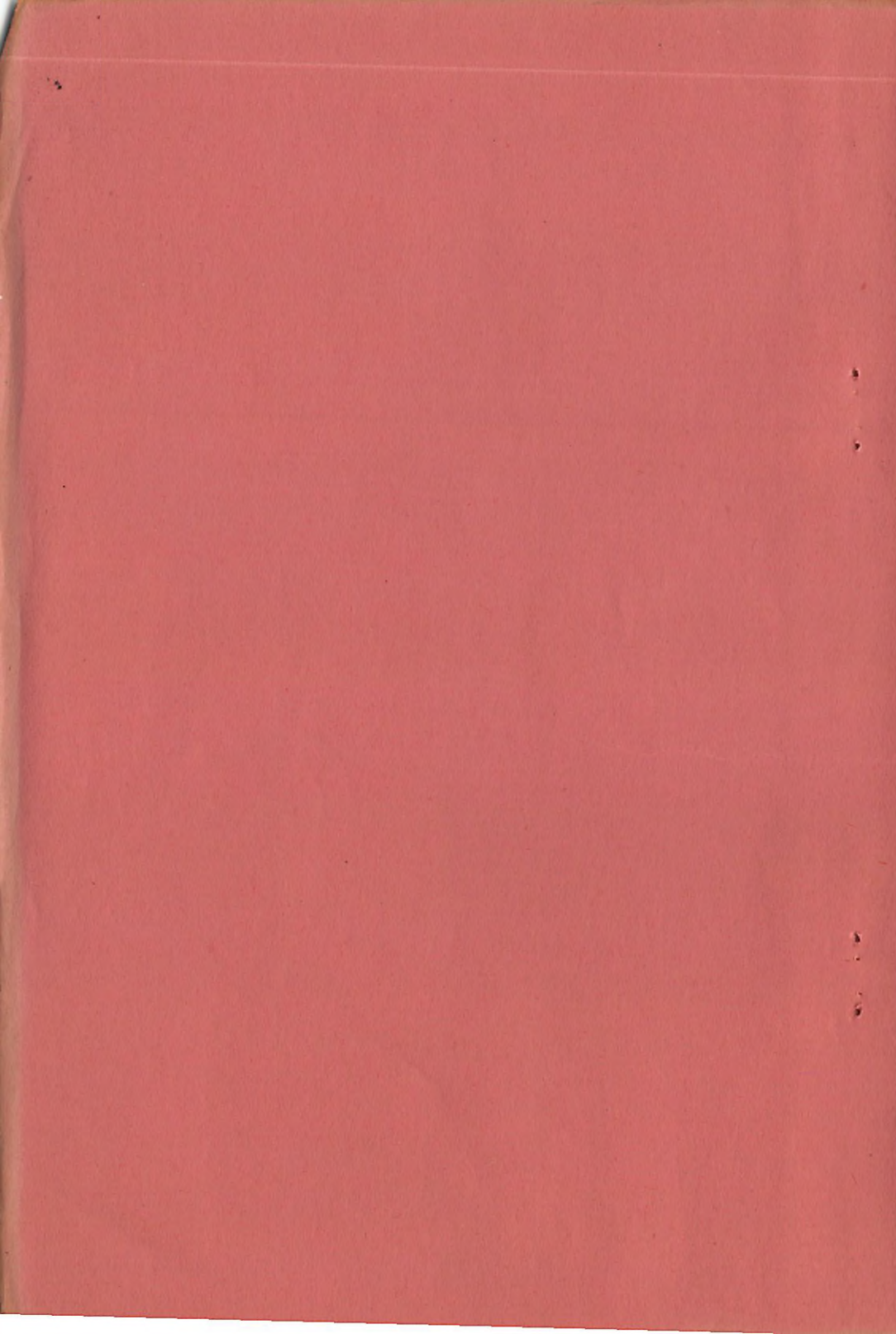
EGYPTIC FELLOWSHIP OF AMERICA

True Love
Marriage Made
in Heaven
What is the trouble
with wrong
marriage

LESSON NO. 99 - 100

Indications of
wrong mate

EGYPT'S MASTER VOICE





COPTIC FELLOWSHIP OF AMERICA

LESSON NO.

EGYPT'S
MASTER VOICE

THE SACRED TEACHINGS
OF
THE COPTIC FELLOWSHIP OF AMERICA
LESSONS 99 - 100

DOMESTIC TEACHING:

We have sketched briefly in Lessons No. 97 - 98, the six manifestations of Love on the visible plane, the six classifications of LOVE EXPRESSION. In doing so, we believe that we have not disturbed the eternal truth that love itself is a UNIT.

Furthermore, we wish to reiterate that Love is Life and, vice versa, that Life is Love. No one can conceive of Life as being other than ONE THING, yet present in ALL things from the blade of grass to its more profound manifestation in man. So we shall think of Love as being LIFE IN ACTION.

MARRIAGE ESSENTIAL TO LIFE:

The perpetuation of life in its myriad forms of manifestation is apparently through a universal law. To merely perpetuate human life, devoid of love, would be futile and meaningless. There would be no evolution, no opportunity for divine unfoldment and no form of progressive development. Man has within his breast the Great Constituent of Life, namely, Love. Love impels him to seek

"Marriage are made Heaven
Isaid to Ed Joyce

procreation, to safeguard his choice of the means whereby this procreation is possible (wife), and to protect the result (children), of the procreative process. The institution of marriage, therefore, cannot properly be described as of human origin. In true marriage there is a spirit that exults in an established order, based upon a divine principle or law. Thus it is true that "the perfect marriage is made in Heaven." The true marriage is more than temporal, it is eternal, as is all TRUTH.

Thoreau says, "In accumulating property for ourselves and our posterity, in founding a family or a state, or in acquiring fame, even, we are mortal; but in dealing with TRUTH we are immortal and need fear no change or accident. The oldest Egyptian philosopher raised a corner of the veil from the state of divinity, and still the robe remains raised, and I gaze upon as fresh a glory as he did, since it is he in me that now reviews the vision. No dust has settled on that robe. No time has elapsed since that divinity was revealed."

There is no time in Absolute Truth. Marriage based upon Love - while it is given expression in Relative Time, as we live our normal lives in a very human way, meet the conditions which this incarnation imposes upon us, eat, drink, work, and sleep - is an experience so far as this span is concerned, but in the larger sense, is the eternal union of the self with self. We have dwelt on the externals of premarital inquiries in love

Ed said "By the way some of the human nature I was under the impression they are made in the other place

as a guide to the great experience of conjugal compatibility.

We have given some directions as to self-analysis as a basis for such a union, but we must emphasize this fact, that those who marry or are to marry should strive earnestly to discover immortal Truth in themselves. Such a discovery will include the perception of a universal love in the self and in the mate which will preclude any dangers to the real happiness in the domestic life. Marriage based upon any less than this recognition may have many pitfalls and often leads to divorce.

When Jesus asked the woman at the well where her husband was, she replied that she had no husband. Jesus' answer to this remark was that she was speaking truthfully, for said He, "You have been married seven times and he whom you now have is not your husband." The illuminating fact that a merely physical union is not marriage, even though countenanced by human law.

Protective marriage is essential to life. Protective marriage takes cognizance of the six classifications already enumerated. When these are all harmoniously present, we may be assured that Love itself is the basis upon which the individual marriage is consummated.

SAFEGUARDS TO DOMESTIC JOY:

It may seem that the pattern set forth in the preceding discussion is larger

than the fabric out of which the marriage garment is to be made. It is not always easy to discover Truth or to KNOW it when It is discovered, for, as Chrysostom said "He insults God who seeks to apprehend His essential being." Yet we are able to discern many extremely important facts regarding God, chief among which is, that God is Love.

The young lovers in their days of courtship steadily grow into a perception of the deeper meaning of love life, or as steadily move toward the discovery of its absence between themselves. Hand in hand they wander on the beach or in the meadow and each thrill is a discovery, IF IT IS ALLOWED TO REGISTER, of compatibility or its reverse.

FIRST SAFEGUARD:

It is the dictum of the Coptic Fellowship that these preengagement days should extend over a period of at least seven months, the period of a cycle in which ALL the six love phases will present themselves. The first great safeguard to Domestic Joy is this seven months' probationary period during which time there should be constant companionship and self-inquiry.

Negative discoveries before the engagement should at least be a warning of what may follow in the married state. When the contacts result in emptiness, doubt, and the division of soul, know well that these maladies, which at the moment are merely functional, will later become

my experience exactly

organic. The seven months' period of probation cannot be over-emphasized.

If lovers are truly in love the whole being is active, energized and victorious. The carriage is erect, digestion improves and the mind thinks more clearly. Secret worries drop away. The ordinary affairs of life become more interesting and life takes on a new and fuller meaning. They can conquer where heretofore they were being conquered.

The dead end of sexual gratification is a stranger to their minds and later, in the intimacy of the marriage relationship, the sexual act itself is but a periodic fulfillment of the ecstasy in the joy of love itself. Such lovers keep their feet on the ground even though their heads are sometimes in the clouds. As Walter Lipmann has said, "They desire their worlds in each other and, therefore, their love is as interesting as their worlds, and their worlds are as interesting as their lives."

SECOND SAFEGUARD:

The young married couple should from the first live by themselves. Love is less likely to fly out of a cottage window where only two lovers are together than it is from the windows of a palace which is occupied by the parents of one of the couple.

THIRD SAFEGUARD:

The young married couple should think

of parenthood as a vocation distinct from love, and as an end in itself. There are very few people in this world of ours who innately do not desire children. Careful examination within the heart of the self and both selves will reveal the true status of love for children. There is room for doubt as to whether or not this can be adequately gauged except by an expert analyst, prior to the fulfillment of conjugal relationships. But some months after the marriage this can be accurately determined.

They should not let circumstances and conditions of living be the arbiter. The choice should rest solely on a desire to have or not to have a child or children. True it is that a period of time, two, three, or in rare cases, five years, may be allowed to pass after marriage before conception is permitted, while making the changes in circumstances to permit the proper presentation of a child in the home and to attend to its care after it comes to live with them.

Good advice to most would-be parents is to make a place for their children; seldom, if ever, only one. If the heart is not big enough for more than one, it is probably too small for even that one. It is quite unnecessary to state our reasons as they should be apparent to all thinking couples.

FOURTH SAFEGUARD:

There are many parents who come to look upon the introduction of a child into the

home as the CONCLUSION of love rather than its culmination. The child gradually takes the place of one of the parents, too often the father. The mother's life is "bound up" in the child to the exclusion of almost everything else. The former world of each for the other becomes a world in which parenthood becomes more than a vocation. It becomes an obsession.

The link which should bind the twain more closely in the bonds of a UNION becomes instead a lever to SEPARATE them, thus denying that "in union there is strength" and falling into that grievous error of SEPARATENESS, which tends toward the divorce courts, unhappiness for both, misery for the childish heart, separateness from God, sickness, and early death. "In division is death."

FIFTH SAFEGUARD:

Good health is a necessary ingredient for a successful marriage. The health of the mother for child bearing, child care and training, and the health of the father as the logical provider, are necessary pre-requisites to a successful home. Good food should be provided and PLANNED MENUS should be systematically prepared. There is perhaps no one thing which breaks down the morale of a household more common than poorly planned, badly cooked, and meanly served meals.

There is nothing so quickly "gets under the skin" and calls forth a bitter word. Self-restraint in uttering the word is an inhibition frequently as bad in its mental

and physical aftermath as in speaking it. The food for babies, young children and for those in school should be studied from the many good treatises to be found in libraries, as well as in the lessons on food published by the Coptic Fellowship of America. (Proper Nutrition & Kitchen Bible. The set of two may be purchased for 50¢.)

Exercise of the right kind is essential. The man who lets his chest sink down into a paunch after marriage may later wonder why his wife gives more than a passing glance at the slender-waisted, good friend of the family. The woman who forgets how to walk after the nuptial ceremony and gets baggy on the shoulders and hips should not wonder that the husband likes the beach and the board-walk at the comedy theatre. The boy who is "such a book-worm" that he doesn't care for outdoor sports should be thoughtfully helped over the adolescent period.

SIXTH SAFEGUARD:

Mankind can no longer live merely in the home. We mortals are gregarious creatures. We crave companionship and our outside-the-home interests. Moreover, as the world grows smaller, individuals have a larger horizon. Woman's work as a homemaker does not mean that she shall only be a good housewife and a good mother. An outlet for her other goodness is her club life, which should be limited; her church activities; her political associations; her charities; lectures, less limited; her adult studies, unlimited.

music she now hath by turning on the radio dial. She can bake her bread while hearing all the news. The washing machine is working while the vacuum cleaner cleans the parlor, so that she now has the time, if she has the inclination, to really live socially and intellectually. You, dear student-mother, should realize that you have a part to act in the community where you are living. That fine brain you once knew you had, can be better exercised planning some community benevolence than reading a useless romance.

Men, too, should get out and mix with other men socially and in the interest of affairs not purely business, not only for the sake of the community and the state, but in the interest of what it means to the home life. And, finally, each should take a vacation away from the other for at least one week a year and a vacation together for as long a time. It is in this fraternal expression of love that we aid in our obligations to our mating and parental love experience.

SEVENTH SAFEGUARD:

In childhood days we looked into the blue sky of day and the starry sky of night in wonder and mute adoration. The Deity was very close to us. The hands of childhood were closely clasped in the protecting clasp of an Infinite Father. The modern spirit has the tendency to destroy all the feeling for, the sentiment toward, and the loving of God of the childhood of a generation ago. It inclines us to reason negatively to the

idea that behind the visible world of objects, things, people, and institutions, is a kingdom from whence is derived all laws, principles, compensations, and, in short, the physical universe itself.

We are asked to believe that there is no Creative Life other than fortuitous circumstances, no God but of our own creation. Gospels of Science are substituted for gospels of faith. The finite has replaced the infinite. Effect is being interpreted as cause. Yet not one of the scientific writers of today, or any day, lays down his pen when his book is written but who, somewhere between its covers opens his heart to express vaguely or clearly the longing that he could believe in an all-intelligent, ever-present, All Power.

Our discussion is too limited in its scope to take up fully the pros and cons of this present-day, modern trend of thought. Rather, we shall only attempt to affirm that the Coptic Order many centuries ago, found the One God the present age has been trying to lose. With reverential devotion, through decade after decade, it has been teaching this most sublime TRUTH, God is Love. The Coptic Fellowship of America is dedicated to the continued announcement of this age-old message.

But the Coptic Fellowship likewise recognizes that God is Law and that it is a high and holy duty to bring about a reconciliation in the minds of men that Love and Law are not in opposition. Note that we say "bring about a reconciliation IN

THE MINDS OF MEN" and do NOT say, "a reconciliation between Love and Law." Love and Law are One. There is nothing which can come between one thing and itself. Hence there is no inharmony between Love and Law.

When the fields are dry and the rain falls, we can see in the rainfall a beneficent Law or Love at work. Yet when the deluge comes, we may not have the same emotion. As the river cuts us off from the banks on the other side, its strong current sweeping seaward impelled by Law, we may question the good in the Law of the River. But when we ride over its surface in our boats and, perchance, draw fish from its depths, we see the reverse aspect of the same principle. To drown in it or to drink its water - is the water of the river good or bad? Or, is it what we do with it?

All inharmony is in our lack of understanding. Using the Law of Gravitation, we fly from Los Angeles to New York in nine hours, perhaps. In ten seconds we may fall to the earth. Is the Law good or bad? It is forever good, but we may apply it reversely. Then, summing up, our childhood links us to an Over Power. The scientist yearns to know that Power. The soul craves it in every human heart, derived from that Power. It is common to all mankind to love in terms we have used.

This love is a manipulation of One Love Alone. Religion has taught this love. The Coptic Fellowship explains it

more definitely than any teaching has up to this time. Therefore, its teaching and teacher are to be revered as emissaries of that One Love. In married life the seventh safeguard to domestic felicity is to have in the home a reverence for the love of God as we of the Fellowship know Him to be. Religious life should have a distinct place in the Fellowship students' home.

The downward steps in RELIGIOUS LIFE from faith to fear, from life to death are:

1. Adoration - Of God as Love
2. Admiration - Of God as Law
3. Toleration - Of Love or Law
4. Separation - From God as Love
5. Desolation - Aloneness

IN MARRIED LIFE

1. Adoration - Of each for the other
2. Admiration - Of other's capacities
3. Toleration - Of other's incapacities
4. Separation - From each other
5. Desolation - Loneliness

To cheer you up from an apparently doleful conclusion, read these columns UP a few times and read in the meaning.

IMPORTANT NOTICE

Dear Student:

To those of you who wish more definite detail in regard to Domestic Teaching, we highly recommend that you secure a set of four supplementary lessons which are not included in the correspondence course which you are receiving.

We are positive that you will benefit greatly by the information which they contain, no matter what your situation may be in regard to domestic life. The lessons cover the following subjects:

Marriage and Procreation

The Law of Attraction

Child Psychology Part I & II

The entire set may be secured at the special price of 75¢. Money order or check may be sent direct to The Coptic Fellowship of America. Do not send cash except by registered mail.

Yours with blessings,

THE COPTIC FELLOWSHIP OF AMERICA



EGYPTIC FELLOWSHIP OF AMERICA

There is positively a
Soul-mate on earth for
each human soul in
each incarnation.

Self-discipline
attracts the particles of God
- self-brings them
together.

LESSON NO. 101-2

Pg. Spiritual eyes - 6th Sense
Pg. 114 - Soul Mate - defined
Pg. 116 -

EGYPT'S MASTER VOICE

THE SACRED TEACHINGS

o f

THE COPTIC FELLOWSHIP OF AMERICA

By The Coptic Fellowship of America

LESSONS 101 - 102

DOMESTIC TEACHING

"What God hath joined together, let no man put asunder."

MAN CANNOT "BLACK OUT" GOD-ACTION.

The student has discovered by now that an undying union is consummated when self meets self. The marriage ceremony merely announces to the world and to the friends of the pair that each has found the other. "God hath joined (RE-joined) them in the holy bonds of matrimony."

Such a union is above the laws of man and no man can DISUNITE. Yet the ceremony in all its legal aspects can be set aside. Man can, under a human decree (law) set asunder the relationship of the twain. The ceremony is an act of man, and can be dissolved by the act of man.

THE PROPRIETY OF STATUTE LAW.

It is well for humankind that we

have these statute laws governing the partition of couples who cannot meet the many adjustments which the ordinary marriage imposes upon them. A considerable percentage of them enter into this relationship unattracted spiritually, uninformed and unprepared to meet the new conditions and circumstances which are involved. The basis of the contract is an insecure foundation, and the marriage is "built upon the sand."

BASES OF MARRIAGES

It is thinkable that marriage as an institution had its initial start in the proclamation that "I have married a woman who is now my wife. This is a notice to all men that she is now mine. Keep away from her." This is much the same as staking a gold claim. The boundaries are marked by a pile of stones, and the document placed therein is a warning to all persons not to trespass thereon in the name of and by virtue of the owner.

This possessiveness of wives as chattels never did include the spiritually united, but it did encompass a very large number, and did at times trespass beyond the domain of the merely convenient marriage into the field of those who were united on a reasonably high plane---Marriages based upon kindred likes.

In the more extreme cases where the couple came together impelled by urge and instinct alone, or wherein pride of perpetuation was the uppermost consider-

ation, this possessiveness far too often extended into the realm of bestiality and sensuality, with physical degeneration and its attendant miseries.

FIRST STEPS IN EMANCIPATION

Social progress finally led to legal intercession, and the varied laws of separation and divorce began to appear in the statutes. Slowly, but inexorably, the world began its marital reforms. In the United States one state after the other altered laws to less exacting requirements for separation, annulment, or a final divorce decree until today in various parts of the country, incompatibility, a bad temper or a transient state of heartache are the frequent accepted grounds for sidetracking the life promise as readily as the grosser and more legitimate reasons.

RESULTS

The results of the action in this emancipation program are manifold and alarmingly disastrous. (We do not wish to speak in hyperboles. There is no cause for exaggeration. We are more optimistic than the social reformers and, indeed, the church, and think there are still more happy than unhappy marriages and homes.)

FIRST, the plighted vow, made with the God in man and woman and before man, is taken lightly. The breaking of the

vow is a DOWNWARD MORAL step. The pledge to live together, to cherish to care for and to love, once broken, means nothing. What "means nothing" in this respect may "mean nothing" in other respects.

AGAIN, an error in judgment in the first instances causes a "Don't care," or "I can get out of it again," attitude of mind. So that a second or third marriage is undertaken without ordinary caution.

AND AGAIN, home life begins to lose its purpose (which we shall discuss in a later paragraph). A state of unrest and disquietude pervades the atmosphere. The wife, husband, and children begin to fail in courtesy and deference to each other. This condition later exhibits itself in community and in national life. Lack of respect for law and order in material matters leads to the same lack in spiritual ones. Youth becomes indifferent to life. This is more especially true when divorce is "in the air" or has taken place. The heartaches become headaches and result in creating an indifference to causing aches and inflicting mental anguish on others.

AND YET AGAIN, this emancipation is tending toward not making or attempting to make a home at all, by reason of women entering into fields of human activity formerly held by men. The great majority of people do not realize that

women and men born under a certain spiritual law with a certain definite purpose and duty to fulfill. Whenever we transgress from the law, we are bound to create a chaotic condition as the result. Analyzation of the activities of both sexes in this twentieth century leads us to remark that a great percentage of women nowadays occupy positions which are outside of the range permitted by this law. Many women are taking a masculine attitude, thereby losing their most wonderful charm and attraction for the opposite sex.

We do not mean to say that women should stay in the home like birds in a cage or that they should not engage in certain activities of a social and productive nature. We must realize, however, that there is a limit. In other words, the Coptic Fellowship does not like to see a woman working in a factory doing the hard work which belongs to a man.

Also, we do not believe a woman should hold a working position while her husband is employed and can take care of the material needs. Yet many married women for the sake of financial independence or greediness hold positions which could be held by a husband, a father of a family, or an unmarried woman who is in need.

One of the reasons of depression, we can point out, is because women in

order to obtain luxuries (so-called) have crowded men out of their rightful lucrative positions.

WHAT RULES SHALL APPLY?

What then, should the Fellowship suggest and expect from those who are its students? In the first place, careful study of the Fundamental Truths in ALL the lessons which lead to an understanding of the SPECIFIC lessons relating to forming a life union. In the second place, thoughtful consideration of the meaning of love which leads to marriage and observance of the very few principles governing such. This consideration will prevent the occurrence of unfortunate marriages. "An ounce of prevention is worth a pound of cure." When this practice has become the universal rule, there will be no further need for discussing divorce.

However, we believe there will be some students who will not grasp the inner and deeper meaning of all the lessons and who will, nevertheless, desire to engage in a successful marriage. They will marry and may awaken to find it a marriage and not a UNION.

When the student has honestly tried and has failed to learn, should he suffer? "Ignorance of law excuses no one," is an old adage. Even though I may be unable to swim and don't expect to have to swim when I go boating, if the boat capsizes, I shall probably drown. Ex-

cept in extreme cases we cannot recommend divorce, though separation may be more frequently, though not often resorted to.

When the student has had the opportunity to know, and perhaps knows the truth regarding, and blindly goes ahead with the ceremony and finds his mistake very great indeed what should he or she do?

The answer is, of course, separation and possible divorce, without remarriage, except in rare cases. The reason is that the discipline of self-inflicted suffering is needed. Self-punishment has become a rarity in these modern days. Yet why, we ask, should the enlightened soul who errs blindly, await the hand of another to mete out justice? Rather should he prepare his own medicine and take it. Out of such purposeful self-action is power and strength to be gained. The final outcome may prove not only salutary but may also bring its reward, for be it known that there is positively a soul mate on earth in each incarnation for every human soul---each one's other self and sex---and so the union of self with self could be consummated. Reformation through self-discipline, is the lodestone which attracts the particles of God-self and brings them together.

To the uninitiated of the knowledge in the HARMONIZING of the six aspects of LOVE, and those who have

married ignorant of all truths regarding the true state of marital life and entered merely for gratification, there is but one message---live so far as possible together, showing respect and deference the one to the other. When the real self, the spiritual self, is found in you try to awaken it in your mate. If that appears to fail after plenty time, patience, and effort, we will not say, "No" to a legal separation.

For centuries the Church has been awake to the need for counsel to those who propose marriage. It has formed a beautiful ceremony, and it has ever striven to make the ceremony impressive with holy appeal to the minds and souls of men and women. It has attempted to help maintain the right family relationships and has aimed first to forbid, then to restrict separation and divorce with the consequent miseries to husband, wife, and children. The Church has tried hard to do these things and has failed, not by lack of effort, not by a blinding and pledge, not by failure to preach and exhort, but by mandate instead of instruction, and authority rather than by intelligent persuasion.

The Fellowship has now given to you the fundamental principles of mating and some few admonitions for concrete action. Since the Fellowship deals with principles, it must needs leave the student to create his own formula to meet his individual case. In addition to the principles given, the Fellowship asks

that these general mantrams be used when evil shadows fall on the domestic horizons.

1. God of Love, my heart is open to receive the fullest knowledge of Thy Love-Self in me.
2. I pray to know myself more fully that I may release all negative emotion in me and know only the sweet harmonies of Pure Love.
3. I pray that I may be tolerant, patient, ever loving my life and my wife (or husband), the life of my life.
4. I pray that I may be fully awakened to the tender cords of love which bind myself and my wife (or husband) to our children. May I be kind but firm, paternal but friendly, to these God-children I have the joy to call mine.
5. I pray that I may understand every doubt, every fear, every form of inharmony, so that trust, faith and perfect harmony may be better known by me and that these friends of peace may be established in my home.
6. I pray that my vision of the perfect harmonics of the Kingdom of Heaven in me may be made crystal clear.

7. Bring me to find myself and if it may seem that, that other part of me in my mate does not appear existent, I pray Thee by the marvelous alchemy of my Divine love, change Thou the seeming negative into certain, positive Love. Grant me perception to see and to know that Love.
8. Teach me to so immolate myself that it is in me to sublimate my emotions, to control myself, and to guide my loved ones to be in such harmony with themselves that we become mutually harmonious.
9. Teach me to know the life of Love Universal so that I may live it now and evermore.
10. Teach me to be ever grateful to the Source of All Joy, All Wisdom and All Love.

PURPOSES OF HOME LIFE

In a preceding paragraph we stated we would introduce a few lines on the Purposes of Home Life. These we suggest are the main and most significant ones:

To live in a state of constant loving. If God is Love, He is eternally so. There is no time nor place that love is absent. To live ever in tune with the Divine, man must ever be loving through living. The home promotes this state of being.

SACRIFICE is deemed an essential to growth in love and power. The home provides wonderful opportunities for self-sacrifice. The greatest gift to the human family is the recorded sacrifice of Christ for the children of men.

MUTUALITY OF HELPFULNESS is an earmark of a successful home. The thousands of helpful things which can be done in the home, when generously SHARED, call for less of sacrifice and provides more growth.

GENEROSITY brings out much that is good. It enlarged the avenues through which we may receive on the material plane the abundance of an unlimited Source.

HELPFULNESS and GENEROSITY convert SELFISHNESS into SELFLESSNESS, the former restricting and restraining, the latter an unbounded freedom.

The high PURPOSE of the home is not merely PERPETUATION of the physical self but the ageless perpetuation of the individual self through the fullest possible unfoldment of the Divine Nature in man to the end that he does--

"So live that when they Thy summons
come
To join the innumerable caravan
Where each shall take his chamber
in the silent halls of death--
Thou go not, like the quarry slave

At midnight, scourged to his dungeon
But upheld and sustained by a un-
faltering trust
Go forth, as one who wraps
The mantle of his couch about him
And lies down to pleasant dreams."
--Bryant.

Verily such trust is to be found ONLY in that one who has allowed himself to use love on every plane of his physical life and thus has enlarged the channel through which love flows from the plane of the invisible into the life and action of the visible.

Such an one has, moreover, the certain knowledge of continued life, and the undisfurbed assurance of the reincarnation of himself as self and the ultimate conscious reunion of the MATED SELF.

A SHORT REVIEW AND ENLARGEMENT

We left the last lesson with two tables to read DOWNWARD and reversely UPWARD. Then we left the matter for the student to think through. We wish to enlarge a bit.

The descent from a spiritual heaven to a mental hell, or the ascent from hell to heaven, is suggested. You have probably carried this out and have drawn many parallels from your own experience.

In the days of courtship most lovers actually seem to "fall in love." There are the estatic paeans of worshipful ador-

ation. The youth becomes a purpled prince; the maid an angel. That adoration is but little less than VENERATIVE adoration.

In a lesser than spiritual worship, we find ADMIRATION. The lover, married or single, admires the MIND of the mate, the looks, the carriage, the bearing. He or she admires the ADAPTABILITY, the capacity, the CREATIVENESS, the INGENUITY of the other. And after marriage (Sometimes before) comes merely the TOLERATION of the one for the other, generating emotions often displayed, often repressed, to either immediately cause inharmony or to later burst forth in unrestrained fury.

This leads to SEPARATION in thought lack of communicativeness, and though living together, yet living an entire life apart. Unity builds. Duality destroys, and the destructive forces rising too often to the surface, bring the hidden separateness out into the light and into the courts of divorce. The result is LONELINESS and, oh, how extremely lonely are they in their ALONENESS.

In the ascending scale a more beautiful picture is to be observed. The youth moving toward age, first begins to recognize LONELINESS at about twenty years of age. Sensing that he is SEPARATE from himself, he meets the one designed as his mate since time began. Loneliness vanishes and though the stages be instantaneous

or rise to consciousness by slow degrees, he passes through TOLERATION of sex, ADMIRATION of qualities, and adoration of the other as his God-self.

So, too, as we approach the benignancy of that Great One, whom none know, we pass from ALONENESS and SEPARATENESS to AWARENESS of unity, from ADMIRATION of the myriad forms of Its manifestation to sublime worship of the King of Kings and Lord of Lords and so reach the perception of Life and the emotion of Infinite Love.

BIBLICAL QUOTATIONS AND EXPLANATION OF SPIRITUAL MARRIAGE

The Spirit originally sustained the body of man and woman --there was perfect unity. The Law of Duality was not in operation and, therefore, there was no opposite (no sex).

Genesis 2:8---"Jehovah God planted a garden eastward in Eden, and there He put the man whom He had formed."

The interpretation of this verse is that the spiritual man had now been formed. This was the beginning of man. "Eastward" refers to the spiritual eye or pineal gland, man's sixth sense.

"The tree of life in the midst of the garden" interpreted means spiritual subjectivity to physical sensations----the spinal cord of man.

Genesis 2:21---"And Jehovah God caused a deep sleep to fall upon the man and He took one of his ribs, and closed up the flesh instead thereof."

"He slept" signifies that man, being subjective to the individual power of illusion as opposed to universal realization, lost his opposite and, therefore, through the operative Law of Duality found himself separated into man and woman.

"Man" symbolizes God; "woman" symbolizes Nature. These two are equal in power and divine expression.

"A rib" symbolizes vibration or feeling of attraction towards the opposite, male or female.

Genesis 1:27---"In the image of God created He him, male and female created He them."

This passage clearly shows that God originally and simultaneously created both man and woman. The above paragraph only describes the manifestation of the original plan of the creation of man and woman.

By careful analysis of the two natures of man and woman we can easily discover the different qualities in both sexes, due to the division of the spiritual forces into two fields, thus creating one opposite to the other. Reason is kept uppermost in man and feel-

ing hidden, while in woman feeling is uppermost and reason less prominent.

The relativity of difference in quality and sex kept man and woman separate and different, but with the given power to communicate with God in spite of this dual consciousness. He placed them in Heaven. They were created by the cleavage of the soul monad in two.

According to the original plan of creation, man and woman must find their ideal soul mate, without which the door of heaven will be closed to them. It can only be opened when man and woman have learned of this spiritual unity and can only be realized when the soul mate is found. Therefore, the spiritual marriage consists in woman uniting her feeling with the knowledge of masculine forces, thus becoming one in God.

Interpretation of soul mate--A soul mate is that person who belongs to the exact range of consciousness as you do, and is not a particular soul as many people believe.

Genesis 3:2---"Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden. God hath said Ye shall not eat of it, neither shall Ye touch it, lest ye die."

This verse means that man and woman may have sexual relationship based upon

spiritual, realized purpose only.

"But of the fruit of the tree which is in the midst of the garden" means when man or woman falls subjective to the sensation of their physical body they lose the spiritual consciousness and become subjective to the sufferings of life. So the scripture says, "lest ye die" for spiritual consciousness is eternal while physical consciousness is transient.

"The garden" represents the human body.

"Tree" represents the nervous system of the human body.

"Fruit" signifies sensation.

Genesis 3:4---"The serpent" represents outgoing spiritual energy stimulating sexual relations.

Genesis 3:6--"The tree was to be desired to make me wise."

Genesis 3:7---"And the eyes of them both were opened" means that they should learn to concentrate on their spiritual self so that the single spiritual eye may be opened henceforth with realization through the knowledge of good and evil.

Dear student, go over these quotations and explanations many times because it is not very easy to grasp the fundamental truth which they contain. Af-

ter careful mental concentration upon the subject, go into meditation and you will be assimilated.

We wish to reassure you that it is not necessary for us humans to think of our physical body as a negative manifestation, no matter what part of it. God created it and, therefore, it is for a good purpose. This purpose has not been realized by the average person and since we are ignorant of this purpose a fantastical negative belief and understanding has entered into the human mind. But we are sure that you, dear reader, have a deeper realization than the average person and that you know any negative thinking in regard to the physical body, particularly the sexual organs, is the result of erroneous interpretation.

In closing this series of Domestic Teaching, we cannot emphasize too strongly the fact that your physical self and the sensations of your physical body, must be at all times under the control of your mind and not the mind subjective to the physical body lest "ye shall suffer and die."

When a man or woman realizes his or her purpose in life and has all the sensations under spiritual control, a necessary means of perfect God-expression is through sex union. We were not born perfect in this physical body, but we were originally made perfect and through experience of this life and many lives we may find the perfect self since everyone is

endowed with the urge and desire to seek perfection.

EXHORTATION

Almighty Great One, I worship Thee.
Be Thou my guide in all my life through
ageless eternity. As I pass through
this life, let it for me an EXPRESSION,
ever sensed as real by me, of Thy Love.
Let me see Thee in me, in my home, in
my friends, and in my country's leaders.

In my life when closed to this
earth's activity, to reopen again, let
me carry, too, all the Love that has
been awakened in me, all the power to re-
unite in a spiritual ecstasy of human
at-one-ment. Amen!



EGYPTIC FELLOWSHIP OF AMERICA

LESSON NO. 103-04

EGYPT'S MASTER VOICE

A Personal Invitation

You are cordially invited
to attend the most astounding
and interesting

EVENING

OF YOUR WHOLE LIFE

DEATH DEFYING DEMONSTRATION

of

"SUSPENDED ANIMATION"

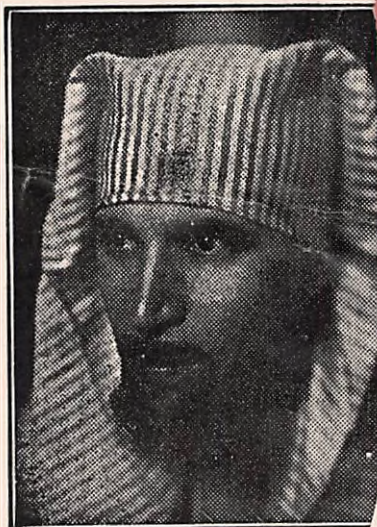
by

HAMID BEY

Would you like to see how the mind can completely control the body? Hamid Bey will be buried alive in an air-tight casket for one hour without breathing. This astounding demonstration has baffled the scientists the world over. Also demonstrations of the control of the Blood circulation, Pain, Heart beat and Infection. Doctors and Scientists are especially invited to attend this extraordinary event.

ROBIN E. HILL

One of America's eminent nutritional authorities will introduce Hamid Bey and will explain the mysterious mental powers that every one possesses during the time of his burial.



My dear Student:

We have finally reached the period of examination. In other words, the time has come for us to test you to find the degree of conscious elevation you have reached in reference to the fundamental of truth.

This lesson, 103 - 104, is a compilation of ninety-eight selected test questions. Your answers will determine whether you are to be promoted to the preliminary steps of this great wisdom and teaching of the Fellowship. However, these ninety-eight questions will only determine the first rating. Those of you who qualify will be admitted to further training and work.

The method of procedure in answering these questions will be for you to devote your full mental attention to them, as follows: Take two questions each day. Impress them on your subconscious mind very strongly and then go into concentration.

After a period of concentration, anywhere from fifteen to thirty minutes, I know you will have the answers. You should have this concentration period in the evening, then in your morning concentration you should confirm the answers upon which you have decided.

Please remember to be as concise as possible. You do not need to rewrite the questions, simply identify them with the number of the lesson and the question.

Send in one mailing, all your answers to the ninety-eight questions.

I wish to caution you against trying to find excuses for not answering these questions because, whether you believe it or not, whether you realize it or not, it is most important for you to devote one hundred per cent of your time to the careful analyzation of the questions and answers.

You are now determining the degree of consciousness to which you belong. Therefrom the power to control your life and destiny, so if you do not avail yourself of this great opportunity, your development will be retarded.

I trust you will work diligently and faithfully as you have been doing in the past. It is now up to you to make the best out of what you have received.

Yours, in His service,

Hamid Bey

HAMID BEY

HB:HM

THE SACRED TEACHINGS
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QUESTIONS ON LESSONS #9-10.

"MAN--THE SUPERCONSCIOUS MIND"

1. Write a summary of what you have learned from your meditation upon Lessons #7-8.
2. What is now your understanding of:
 - (a) the conscious mind
 - (b) the subconscious mind
 - (c) the superconscious mind
3. What is the relation of (a), (b), and (c) above?
How should they function?
4. Have they been and do they now function perfectly in and for you?
If your answer is yes, explain why.
If your answer is no, explain why not.
5. Now analyze carefully the results you have attained. Are those results satisfactory? If your answer is yes, explain why. If your answer is no, explain why not. If your answer is no, is the fault in (a) the desire (b) the directing of the functioning (c) the functioning?

6. How and when will entirely satisfactory results be attained?
7. Just what does the age-old statement, "As a man thinketh in his heart so is he" now mean to you? Analyze: (a) "Man" (b) "thinketh" (c) "is he" in the above statement.
8. Explain the meaning of "All levels of personality are expressions of mind, and their quality is determined by the quality of mind."
9. Define (a) thought (b) idea (c) ideal.
10. What do you think St. Paul had in mind when he said, "It doth not yet appear what we shall be."

Compare your understanding of the meaning of (a) "what we shall be" (b) "I and my Father are one" (c) "the Father within me, He doeth the work."

11. What is Prana? How does it function?
12. Describe your experiences from exercising for superconscious development.
13. Describe your experiences from exercising for subconscious development.
14. Just what does Prov. 19:8 "He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good," now mean to you?

QUESTIONS ON LESSONS #11-12

"MAN--THE SUBCONSCIOUS MIND"

1. Write a summary of what you have learned from the preceding fourteen questions.
2. Just what does the statement, "We are where we are, because we are what we are" mean to you?
3. Just what does (a) being on the negative end of the pole of life (b) being on the positive end of the pole of life mean to you? With what result in each case? Why?
4. Give what examples you can of higher mind powers being brought into use to reconstruct and renew:
 - (a) the physical body
 - (b) the intellect
5. Do you think these powers are now being used to their fullest extent by the average person? Why? How and when can the use of these powers be increased? To what extent?
6. Explain the process of the conscious and subconscious working together as one.

What do you think would be the result?
Why?

7. What causes cessation of growth
 - (a) physically
 - (b) spiritually
8. Discuss--subconscious, the realm of memory.
9. Discuss--subconscious relation to
 - (a) intuition
 - (b) promonition
10. Discuss the cultivation of harmonious working between the conscious and sub(semi) conscious.
11. State the results achieved through your exercises in technique to re-symbolize your subconscious mind.
12. Name all the sources you can from which impressions and demands come to the subconscious mind.
13. In the light of what you now know of Mind and its powers, what does the command "Man know thyself" now mean to you?
14. Just what does Matt. 13:12, "For whosoever hath, to him shall be given, and he shall have more abundance," now mean to you?

QUESTIONS ON LESSONS #13-14

"MAN--LIFE AND LIVING"

1. Write a summary of what you have learned from the last fourteen questions.
2. State what you can of man's increase in knowledge and expansion in consciousness as the result of the (a) microscope (b) telescope (c) X-ray (d) radio (e) telephone (f) telegraph (g) camera (h) infra red ray.
3. Now discuss at least six channels of increasing knowledge and expansion of consciousness other than those mentioned in #2 above.

State to what maximum extent you are able to conceive or imagine each of these channels increasing the knowledge and expanding the consciousness of man.

4. Discuss at least five ways in which a false sense of superiority is built up in one's self. With what temporary result and with what final result?
5. Discuss the result in each and the difference between these mental qualities being under conscious control and man being controlled by:

(a) initiative	(d) imagination
(b) discrimination	(e) will
(c) judgment	(f) desire

6. Discuss (a) air (oxygen) and its constructive value to the physical body (b) the constructive and destructive use of mind power in connection therewith and the result in each case.
7. Discuss (a) water and its constructive value to the physical body, (b) the constructive and destructive use of mind power in connection therewith and the result in each case.
8. Discuss (a) food and its constructive value to the physical body (b) the constructive and destructive use of mind power in connection therewith and the results in each case.
9. Discuss the process and importance of impregnation of food with Divine energy (prana) during digestion.
10. Discuss the value and importance of constant right use of what we learn.
11. Describe the process of correct exercise. What does it do and how does it do it?
12. Describe your experiences as the result of your exercises to get consciousness into the tissue.
13. Describe your experiences as a result of your "Joy of Life" breathing and exercises.
14. Just what does the Exhortation paragraph given in this lesson mean to you?

QUESTIONS ON LESSONS #15-16

"MAN--PHYSICAL EVOLUTION"

1. Write a summary of what you have learned from the last fourteen questions.
2. Do you believe that Philosophy is older than Science? If so, why? If not, why not?
3. Just what meaning do you get from the statement "our attention has been objective rather than subjective and as a result thinkers and experimenters in general have arrived only at half truths?" Why "only at half truths?"
4. Just what do you think is the relation between and the dependence by each upon the other of:
 - (a) mineral
 - (b) vegetable
 - (c) animal kingdoms
5. In your answer to #4 above, where does
 - (a) physical and intellectual man fit?
 - (b) spiritual man as a living soul fit?
6. What is the relation between (a) and (b) in #5 above?
7. Just what does the statement "Our God

is a quickening spirit," now mean to you?

8. What can you say of man's "limitations" (your limitations)?
Just what are they? Where are they? Where did they originate? Are they impeding your progress? If so, why? Who and what is responsible for them? What has been and is now their effect upon your life and affairs? By whom, how and when, can or will, they be eliminated? With what results?
9. What is your understanding of Cosmic Harmony?
10. What is your understanding of
 - (a) involution
 - (b) evolution
11. Compare:
 - (a) science
 - (b) philosophy
 - (c) mysticism
12. Just what are you from the standpoint of the:
 - (a) scientist
 - (b) philosopher
 - (c) mystic
13. What are you from your own comprehension of yourself?
14. From your understanding of Divine powers and principles, what is in store for you to become?

QUESTIONS ON LESSONS #17-18

"MAN--SPIRITUAL EVOLUTION"

1. What have you learned from the last fourteen question?
2. What do you think might be the reasons some men have for desiring that knowledge of re-incarnation be suppressed?
3. Why should some arouse fear by branding the belief as "poisonous"?
4. Do you believe that God is universal? State fully the reasons for your answer. In what part of you--(a) intellect (b) soul (c) spirit-- do you believe as you have just stated?

Do you believe one way in (a), (b) or (c) above and the opposite in your other phases of consciousness?

Go deep within yourself and be sure of your answer in all three phases.

5. Just what do you now believe (a) heaven (b) hell to be?
6. (a) What is the task of the soul?
(b) Explain how it is to be accomplished in the:

- (1) mineral kingdom
 - (2) vegetable kingdom
 - (3) animal kingdom
 - (4) soul kingdom
7. Just what do you understand by "earth-bound souls"?
 8. Just what do you understand "death" to be?
 9. Explain what you understand the soul's selection of parents and conditions for its next incarnation to be. What conditions that selection and how is it done?
 10. Explain reincarnation selection for the purpose of:
 - (a) soul development
 - (b) karma
 - (c) service
 11. Compare Justice and Karma.
 12. Just what do you think of the working out of both Justice and Karma through reincarnation?
 13. Does your understanding of what has been presented in these two lessons (17-18) help you to better understand your life problems and environment? If so, why? If not, why not?
 14. Write an outline of what you propose to do to improve your (a) physical (b) mental (c) spiritual condition.

QUESTIONS ON LESSONS #19-20

"MAN--SPIRITUAL EVOLUTION"

1. Write a summary of what you have learned from the last 14 questions.
2. Do you agree that "unhappiness far exceeds happiness?" If so, why? If not, why not?
3. Do you believe the statement that, "All things work together for good to those who love the Lord?" If your answer is yes, state what great principle is back of its good results and how these results are produced. If your answer is no, state your reasons for that answer.
4. Just what do you understand reincarnation to be? How does it differ from the theory of transmigration of souls?
5. Just what is your belief of the status of the soul after what is commonly known as death -
 - (a) that all is ended, meaning there is no hereafter; soul dies with the body.
 - (b) that the soul sleeps in a dormant condition in the grave with the body until resurrection day then comes forth with the body to be judged and sent to an everlasting hell or heaven as a result of that judgment.
 - (c) that the soul goes immediately

to its hell or heaven to remain throughout eternity

(d) that the soul goes into a temporary hell or purgatory from which it may be rescued or redeemed by prayers or sacrifices (perhaps payment of money) by others, then on to heaven for eternity.

(e) reincarnation.

(f) transmigration

Give reasons for your belief.

6. Did you learn anything from Hamid Bey's experience resulting from the burial at Milan, Italy? If so, what?
7. What is your explanation of death appearing to him as a man in black, sad, pale, and with book in hand?
8. Just what is your understanding of (a) inferiority complex (b) superiority complex? How and why are they caused?
9. Do you believe the statement, "We do not go to heaven, we GROW to heaven"? If so, why? If not, why not?
10. Just what do you understand dreams to be?
11. What do you understand by dominating our dreams and benefiting by them?
12. Explain (a) sham dreams (b) nightmares.
13. What can you say of Dreams of the past?
14. What do you think of the dependability of what is received in dreams? Give reasons for your answer.

QUESTIONS ON LESSONS #21-22

"DREAMS AND THE ARKASHIC RECORDS"

1. Write a summary of what you have learned from the last 14 questions.
2. What are telepathic dreams?
How are they produced?
What may they convey?
3. What are prophetic dreams?
Explain their functioning.
4. What is Nirvana?
Explain Nirvana-dream functioning.
5. What are the akashic records?
6. Explain their connection with dreams.
7. Explain the process of the functioning presented in the statement
"tomorrow is present today."
8. Why are few, if any, persons of the present day able to foretell the future with any accuracy?
9. Just what do you understand the doctrine of fatalism (or foreordination) and predestination to present? Do you believe this doctrine? Why?

10. Discuss the advantages and disadvantages of:
 - (a) Day dreams
 - (b) Sham dreams and nightmares
 - (c) Telepathic dreams
11. Discuss the advantages and disadvantages of:
 - (a) Prophetic dreams
 - (b) Nirvana dreams
 - (c) Akashic record dreams
12. What cautions would you say one should take in interpreting dreams:
 - (a) for oneself
 - (b) for others
13. How would you say that dreams reveal the state of consciousness to which the dreamer belongs?
14. What do you think of mental states and dreams produced by stimulants and narcotics such as:
 - (a) alcohol
 - (b) opium
 - (c) cocaine
 - (d) marijuana